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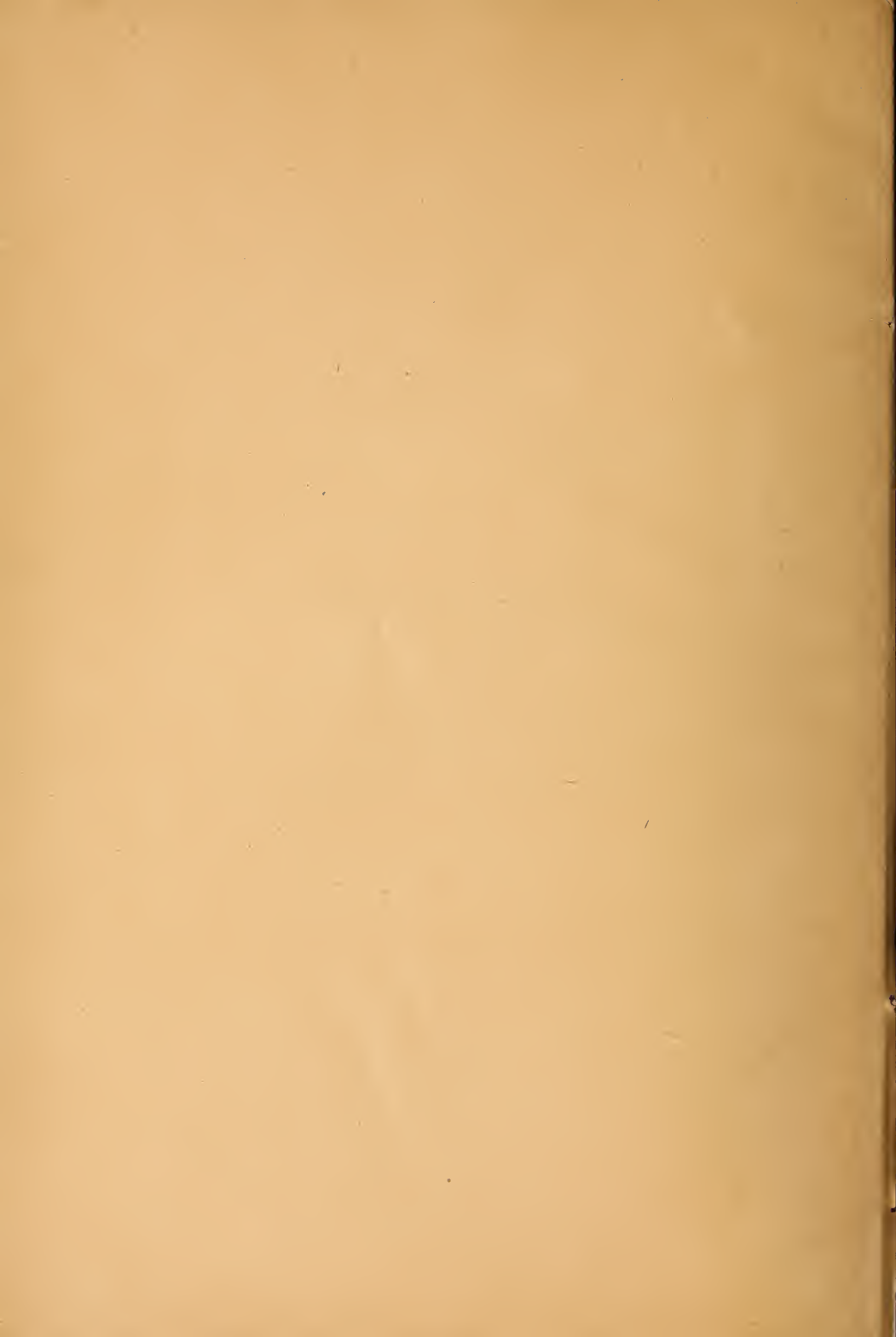
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BISHOP JOHN B. SMALL, D. D.,

THE  
HUMAN HEART ILLUSTRATED

BY NINE FIGURES OF THE HEART,

Representing the Different Stages of Life, and Two Death-Bed Scenes:  
The Wicked and the Righteous.

—BY—

BISHOP JOHN B. SMALL, D. D.,

AUTHOR OF

“PRACTICAL AND EXEGETICAL PULPITEER” AND “CODE  
ON DISCIPLINE;”

WITH AN INTRODUCTION BY

FRANK H. NOBLE, A. M., LL. B.,

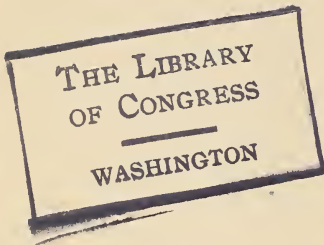
Prof. of Sciences and Mathematics, Livingstone College, Salisbury, N. C.

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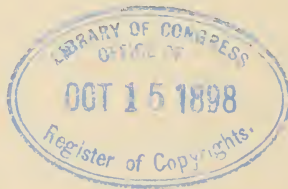


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## PREFACE.

About thirty-eight years ago, from the scenes of a peculiar vision of the night, "The Human Heart," as a subject for careful consideration, was brought forcibly to our mind. A year or two thereafter—about thirty-six years ago—we saw a small pamphlet—"Heart of Man"—of about thirty pages, illustrated; which bore very closely, in illustrations, to the scenes of our vision; and stirred us (as did the vision) to write on the subject. We studied the matter carefully, and then wrote a part of the present work—as by impulse; but forewent its publication. Our mind troubled us again, and finally we revised and concluded the work: the result we offer to the public without the spirit of ostentation as of the accomplishment of any great work, and with the knowledge that some things may bear unfavorable criticism. We ask to be dealt with leniently. Our intention is to honor the Blessed Father, the Glorious Son, the Adorable Spirit, and to benefit mankind. And may the Almighty power of the Third Person of the Adorable Trinity—the Holy Ghost—bless and prosper the work for its intended purpose: we believe He will.

AUTHOR.





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# INTRODUCTION

—BY—

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---

A hasty glance at the author's modest preface only, would be sufficient to attract thoughtful attention to this work as being characterized by more than ordinary worth and stamped with the impress of distinct individuality, since it has not the evanescence of an iridescent dream, nor the airy lightness of a slumberous afternoon in June when the twilight's purple shadows are creeping gently athwart the delicate petals of the fragrant rose, but it is the work of a lifetime.

For thirty-eight long years the author has mentally labored, carefully evolving into definiteness his "night vision," slowly remoulding, altering, fashioning and clothing in rare and chaste array the child of his intellectual being, until now, a masterpiece of creative genius, it lies before us convincing and persuading with its masterful potency of thought and expression. Thousands upon thousands of religious, semi-religious and moral books sandwiched among innumerable works—sermonic, admonitory, and exegetical—have been thrust upon a suffering public to be promptly

consigned to the innocuous desuetude of musty libraries there to gather the undisturbed dust of sleepy centuries, or to become the rich feast of that easily satisfied animal—the book worm.

The people dislike being preached to, when the purpose is too evident, and, without a sugar coating, the pill of godly admonition and brotherly exhortation is seldom swallowed, even by the sin sick public.

Consequently, books like Bunyan's *Pilgrim's Progress*, Baxter's *Saint's Rest*, Young's *Night Thoughts*, Ben-Hur, *The Christian*, and *Quo Vadis*, works where the religious motive is skillfully concealed by a net work of fiction while unconsciously it is working its leaven, are household treasures known and loved by all, while the works of others equally meritorious (in purpose) are forgotten or unknown.

The learned Dr. J. B. Small, a prominent bishop in the A. M. E. Zion church, the author, desires to impress upon all a deeply serious spiritual lesson in an unobjectionable and yet clearly cut manner, and he admirably succeeds.

Starting with the easily maintained and readily apprehended assumption that the heart is the seat of the moral and spiritual sensibilities, in a cogent and marvellously lucid way, he depicts the ordinary heart, tinged with evil from the Adamic fall and darkened by constant travel in error's devious paths, as occupied and dominated by seven common animals. These seven animals, illustrating the seven deadly sins—pride, lewdness, gluttony and intemperance, avarice, sloth, envy, and anger; are respectively the peacock, the goat, the hog, the toad, the tortoise, the snake and the tiger. They are then taken up seriatim and their peculiar

traits and individual characteristics are vividly portrayed in a style denoting an unusual comprehension of the mysteries of zoology and an intimate familiarity with animal habits acquired and grasped only after years of patient observation and close study; so vividly portrayed indeed, that one unconsciously recalls Pollock's "worm that never dies," and shrinks back in horror and self-abasement and loathing that he has allowed such disgusting animals to rule over him.

The author aptly says "A heart occupied by either of these propensities has in itself deadly and damning powers; how much more when they, in combination, form a stern fortification against God, good, and its eternal well being?"

Continuing he next shows in the darkened heart, the dawn of light, the divine light of truth, shining from the All-loving Father into every nook and corner of the blackened heart and all the evil beasts, horrid types of the human vices, turning and making ready to flee from the awakening heart. Truly a wonderfully effective and accurate portrayal of absolute fact.

Next comes, as a necessary consequent to an enlightened heart, a heart freed from its loathsome denizens of sin by the quickening influence of the divine afflatus, a contrite heart; and faithfully realistic is the delineation of the complicated intricacies of a lowly and contrite heart—a heart from sin set free. This chapter is easily the gem of the book and will bear reading after reading.

The subtle skill and religious fidelity with which the chapters on Justification and Sanctification are treated deserve and will secure unstinted commendation from those who hold, as do all true believers, that the Christian life is an in-

creasing variable, whose limit is the perfection found centered only in Christ Himself; and that our life ever grows purer, stronger, and loftier, until, like Enoch, we are not, because God has taken us.

The three phases of Apostasy—modified affections, lukewarmness, and complete surrender to sin and Satan's power, are next handled with a powerful pen whose potency is proven by the readers unflagging interest and his eager avidity to drink in, on page after page, the lesson culled from the two death bed scenes—that of the good and that of the wicked—as in panoramic splendor and brilliant portraiture they unfold themselves. The learned Dr. Small, the author, is a brilliant scholar of rare mental attainments and endowed with remarkable literary ability. An educated gentleman of very marked piety, possessing the Christian graces to a praiseworthy degree and extent, his lofty conception of Christian manhood and his constant walk and communion with his Master can not help but permeate his entire work and be reflected in crystal gems of thought from every line on every page.

His style is pure and classic, his diction choice and syntax beyond criticism, his marshaling of facts and deft interweaving of imagery irresistible.

His ripened and mellow scholarship appears in every one of the chapters which bristle with apt literary allusions, choice epigrams, quaint aphorisms, and Scriptural quotations backed up by an irrefutable logical deduction.

The style, on the whole, is pleasingly poetic, and trips along as smoothly as a purling brook, amidst mossy rocks and sedgy banks, pouts in violet scented wavelets to be



kissed by the dancing moonbeam; and the reader will not be surprised to learn that the learned Bishop is a poet of no little repute; his pastoral poem "Rosena" of some years back gaining for him wide spread commendation and enviable recognition at the hands of Livingstone College.

The Bishop is a rare scholar and accomplished gentleman, prepared, and amply, to fill with skill and dignity any position in Church or State, and wields no uncertain pen when entrusting to paper the words of his mouth or the meditations of his heart on any subject; but, in this book, "The Human Heart Illustrated," he has been peculiarly felicitous in his thought and language, weaving all matter together in a grand ensemble of indescribable strength and beauty.

His poems, his late Code on Discipline, his Book of Sermons—"Exegetical Pulpiteer"—and his other literary productions combine to entitle him to a lofty position in the literary world; and, since he is comparatively a young man, it is to be hoped that he will again turn the treasure house of his mind in the direction of more extended literary effort and add his valuable complement to the stock of rare literature. We trust that many will avail themselves of this golden chance of drinking deep at learning's well and imbibing those sterling principles of Christian manhood and womanhood which will prove a crown to one's head and a lamp to one's feet, till comes the golden cycle of a never ending eternity.



# The Human Heart Illustrated.

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## CHAPTER I.

### A DARKENED HEART.

IN the obscure and dreary hours—the silent moments of the night—when the cuckoo and the night-owl cease their revelings, fold their wings, and calmly pass beyond the knowing: when the gentle zephyr makes it change from condensing dewdrops, passing from one to another compass—from sea to land breeze; and the slumberers become more haggard: in those seemingly lonely hours of the night, I dreamt; and dreaming, I awoke. The Spirit seemed to whisper to my breast, which trembled with wondering thoughts, views more painful than pleasant.

From this vision—if vision it might be termed, from its precedent, sleeping and waking alternately, there came a strong and clear expression, as if verbal: “Thou retest here contentedly and considerest not the state of the human heart; of saved and unsaved—of time and eternity! Pen the thoughts of thy heart—‘The Human Heart.’”

That God is merciful, the world—converted and unconverted, saints and sinners—realizes; but that these continued favors flowing so abundantly will not continue forever; that they are approaching their terminus, a careful consideration makes manifest. ETERNITY is the only object of which

there is no approaching terminus: always was, always will be—this, and this alone, there is no end. Although not from, to this the human family, rich and poor, learned and unlearned, wise and unwise, the great and small are tending—fast approaching.

Mercy is a distributed and limited attribute of God; it will not always be exercised, notwithstanding we sing and praise the unlimited mercies of heaven's King. The antediluvian world, Sodom and Gomorrah, Nineveh, Egypt, Greece, and even Jerusalem—the city of the Great King—are striking evidences of this established fact; though the Psalmist in rapture sings: "His mercy endureth forever."

There is a limited *forever*. That is to say, there is a figurative expression of the *word* forever; notwithstanding its signification is without end; and if there be use of figures, nowhere are they more frequently found than in poetry.

When God said (Gen. 6: 3) "My spirit shall not always strive with man," He uttered the possible or pending retribution following the intrusion upon the limits of His mercy. God's mercies are extensive. They are almost beyond the realization of our comprehension in various ways, and yet, not without limit. The Red Sea brought Pharaoh and his hosts to the limits of God's forbearance though their lives had been spared during ten raging plagues. Men are not ignorant of these things—the pending doom which awaits them and will reach them sooner or later. Let the fierce thunder clap, and the vivid lightning flash; let the earth reel and rock like a drunken man; let the face of the sun be suddenly hid without clouds by some moving and unseen planet, and so darkness prevail; more eyes will be upward and inward turned than the most critical student dares to imagine. Even the partially insane, poisoned by deadly drink, struggling in his semi-conscious condition, utters a serious mournful prayer, though an oath precedes,

follows, or commingles: "Lord—have mercy—on my—soul."

Men are not going to ruin as ignorant of the truth as some pretend to be. Man has a heart. He has the gospel preached to him, and the gospel testifies of the evil and deception of his heart—its workings corroborate the sacred testimony: "The heart is deceitful above all things, and desperately wicked;" and the inspired writer inquires, "Who can know it?" Not "No one can know it"; but "Who can know it": in other words, who will give himself the trouble to know it?

A single reference reveals the deception of the human heart. Why is it, the murderer generally makes such desperate efforts to escape arrest? Did he not know before committing the terrible crime he would be arrested? that such a crime demands arrest? Yes, verily; but his heart deceived him. It kept before him the necessity of revenge—immediate revenge! but hid the consequence until the crime was committed; then suggested: "Now flee—you will be arrested." This may be termed the working of the heart without the conscience, or previous to the second thought.

The first thought is generally the emotional conclusion of the heart, the second the weighing of the conscience—the equitable conclusion. The act, the justice or injustice—the contingent result.

That man is blessed with necessary enlightened influences, increases his responsibilities—"The times of this ignorance God winked at; but now commandeth all men everywhere to repent." The apostle gave as reason for this urgent command: "Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

Since, therefore, the gospel has been preached—the revealed will and commandment of God made known—God has ceased to wink, and His steadfast gaze beholds and marks the thoughts and intents of the heart.

How exceedingly fearful must it be to have folded in the bosom a viper whose only object, without notice, is to fasten its fangs in the breast which warms and gives it vigor; and its bite, if not cautiously cured, proves inevitable death. Watch that viper—guard against its venom; put between it and you some object capable of obstructing its fangs, when occasion occurs for using its venom. Such a venomous reptile is like the old lady's gun—"Dangerous without stock, lock, or barrel"; dangerous under any and all circumstances. We say of the heart what Jesus said to the multitude—what we say unto one we say unto all: watch the heart. Trifle with or allow your heart to trifle with you, and it will yield you shame and pain in this world, which will be a shadow of the eternal pain and misery of the world which is to come.

The following figure is that of the heart—it is known at sight; but its contents and capabilities, physically and morally, knows no man—yet we figure.

Figure 1.



A DARKENED HEART—BLINDED BY THE GOD OF THIS WORLD ; 2 COR.4:4.







It is not unreasonable to term the heart the chief organ of the body; for on it depends, to a great extent, the correct operation, from the smallest to the greatest organ. It is the drum major of the great army of organs, for it incessantly beats time, slow, quick, or double as the general condition admits, for the march of this grand army in the varied walks of life. Hence, to it is applied for the general information as to regularity and irregularity of operation of all parts of the system: their afflictions afflict it.

As this organ takes the leading part in the physical arena, it may be noticed that it does not relinquish similar claim of the moral and spiritual; and one of its advantages, is, it often exercises a misleading influence; being generally confounded with the highest tribunal of human intellectual powers—the conscience.

The Heart is really a physical organ, but in the diagnosis of mental operations, it is represented as the seat of moral and spiritual sensibilities. It supplies all other organs and parts with nutriment required for their sustentation; they, therefore, in return, make incessant reports to this source of supply, by lines of telegraphic nerves running from all parts of the body, directly or indirectly to the heart—it being the central office of this source of communication. Not being a competent jurist, notwithstanding, being often moved by emotion, according to the laws of its being, dispatches the obtained facts to the seat of the supreme justice—the highest moral jurisprudent—the brain; where conscience dictates finally, and without any power of appeal. This it does by placing in its scales causes and effects, taking into account past, present, and future, renders—when not having been tampered with—equitable decision.

Say for instance—a pin sticks the finger. The sensitive nerves convey to the heart the intelligence: the finger is

hurt to such an extent, at such a place; keeping up the sensation. The faculty of the brain concludes, from the information received and circumstances existing, the injury has been caused by the puncture of a small sharp instrument: a pin, needle, or something of the kind; and directs the organ of sight or the sense of touch to examine into the verity of its conclusion. This done, the matter is revised or established. The Heart, then, being the center of information and communication, is the rightful seat of sensibilities; such as feeling, knowing, affections, like, dislike, love, hate, joy, grief, etc., with all its fervid emotions. In its emotions it suggests remedies which often prove more injurious than the injury; therefore, said Solomon, with the voice of inspiration: "Keep thy heart with all diligence; for out of it are the issues of life."

We said one of the Heart's advantages is its misleading influence, being often confounded, in its operation, with the conscience. That is to say, the confounding of the natural and moral sensibilities. The *Pathematic* or natural sensibilities, termed the Heart, probably from the manner of its arriving at conclusions—by impulse—are of distinguishable operations from those of the conscience, known as the moral sensibilities; yet, if not cautiously watched may easily be misunderstood.

Sir James Mackintosh is said to be the first person to have used the word *Pathematic*, formed of Greek origin, as in its make-up it gives a clearer and more definite idea of those natural qualities, productive of the heart, than any known word, such as: Emotion, Passion, etc. At a glance these may be seen as natural and not moral qualities, and yet, in their workings they are deceptive.

A great writer says: "When we use the term *Heart* as expressive of a part of our mental nature, we commonly have reference to the natural or *Pathematic* sensibilities;

when we use the term conscience, we have reference to our moral sensibilities; so that the distinction now in question is obviously involved in common usage of language."

Now what we desire to make plain, treating of the natural condition and operation of the Heart, is to give the distinguishing characteristics between the operation of the Heart and conscience. How the one may be known from the other. The confounding of these two has been and ever will be the cause of untold misery.

The mind always produces two decided conclusions. One is rendered immediately after every occurrence, and is generally formed without any or sufficient matured consideration—weighing, etc.; the other, after; and is invariably the product of knowing, consideration, or weighing of past occurrences, present effects, and future results. The former is natural, Pathematic, or Heart-work; the latter moral, or the digestive work of the conscience. How many men have abandoned their wives, women their husbands, simply because they did not consult the conscience—did not weigh the matter carefully; but acted on the impulse of the moment, (a correct term for action without mature consideration) the action prompted by the Heart. The Heart is always ready to suggest without consideration, and to act in accordance, without further consideration, often causes lasting misery. How often persons involuntarily confess: "If I had only taken second thought!" This is saying, not perceiving the weight of the expression, "Had I been led by my moral instead of my natural susceptibilities—by my conscience instead of my Heart—I had escaped this unfavorable or miserable situation. Thus it may be seen, the work of the Heart can be detected from that of the conscience—the natural from the moral. The lighter the material, the quicker and lighter it floats. But little air is required to bear up a feather—but less down.

So the quickness of the operation and conclusion of this division of our sensibilities is a proof of its lightness; in comparison with the conscience; and, therefore, its insufficiency to govern our moral actions. We must never forget we are moral beings, and under moral obligations.

To follow the workings of the Heart, as we shall try to exhibit in the illustrations, is to disregard our best and most comprehensive sensibilities, if not our instinct, to our lasting sorrow in this world, and in that which is to come.

The conclusion of the Heart can be known because it makes its appearance first, comes immediately, without knowing necessary facts, without weighing and considering them, without considering the ultimate result; it comes rushing to a conclusion without counting the cost or considering possible failures.

The conclusion of the moral sensibilities, known as the conscience, is an afterthought. It comes afterward; it comes slowly and surely; it comes thoughtfully. It inquires, weighs, and considers. It counts the cost of every possible result, as far as can be reached; and when it has been allowed to keep its regular course, not compelled to deviate under certain circumstances, its conclusion will be the true prompting of God, as far as the comprehension is capable of reaching.

The study of these facts is a notable essential to enable us to discern the natural from the moral propensities—the Heart from the conscience; for a prophet says: “The heart is deceitful above all things, and desperately wicked: who can know it.” Our first thoughts are generally of the Heart, and are rarely correct. The second thoughts, after mature weighing and consideration, are those of the conscience.

The Heart, then, in the moral world is a figure; and by

figures we are to illustrate its complicated and diversified workings.

Gross Darkness—Viewing the Heart (Figure 1) it will be noticed that it is in total darkness. The face is not enveloped with the same sheet of humid covering, but gives evidence, nevertheless, of the lurid atmosphere of the Heart. The face is not darkened like the Heart forasmuch as it shares a liberal portion of the workings of nature and of nature's God. It meets the smile of the light of nature—the daily sunbeams, the earth in its complicated and diversified forms: its spring verdancy, summer foliage, golden fringe of its autumnal texture, and the sterility of winter's desolation; and the uniform return of its vernal and other seasons. It sees the unrecognized finger of God in the varied shades of the blades of grass, of the leaves of the tree, fruits of the earth; of insects, of beasts, fowls and of birds; of the flowers in their diversified hues and superior array to the rich and wise Solomon. It beholds the onward march of the train of nature in its faultless regularity; the varied and sweet harmonies of the warbling birds; the inhalation of the numerous essences of sweet odors from the beautiful flowers; the climbing and twining of the lovely vines, with their spires upward turned, and their untutored tendrils making fast their gains. These and numberless constant experiences move the countenance to a brightness beyond that of the Heart; but, nevertheless, the darkness of the Heart affects the regularity and symmetry of the countenance. These things may give partial light to the countenance, but never lifts entirely the sombre semblance of the Heart. A darkened Heart never produces a bright and pleasant countenance.

Then, the light of nature does not develope the condition of the Heart. The Holy Spirit, only, as revealed in the gospel, exhibits the condition of the Heart; and as the



Figure 2.



A HEART FULLY CONTROLLED BY SATAN. 2 THESS. 2:9, 10.



## CHAPTER II.

## A HEART CONTROLLED BY SATAN.

The natural state of the Heart is evil and tends to destruction from the incipency of its cogitation. This has been so from the terrible fall of our first parents, yet more than a restoration has been provided, which may be obtained at will. In retaining and putting into use the natural propensities, the retainer is degraded; and according to his knowledge of facts, the more blamable. When the cogitation of the percipient is awakened to the fact of his real condition, satisfaction in its continuance belittles his nobler sensibilities, and ungraciously mars the workmanship and accomplishments of his Maker.

Figure 2 is a picture of a Heart wholly devoted to this world, and thereby "Dead in trespasses and sins." It is a terrible state in which to live.

In this Heart his Satanic majesty occupies the throne, and dwells apparently secure. He stands in the midst thereof with uplifted head, extended wings, star over his head, left hand akimbo, and holding in his right hand the noted pitchfork.

In this Heart, seven, or the complete number, of deadly sins are represented by the emblems of seven vicious animals; viz: the peacock, ram or he-goat, swine, toad, tiger, serpent, and tortoise.

The first of these deadly sins is represented by the supercilious *peacock*, with his uplifted head and outspread tail. This picture represents pride in its worst form—not consistent pride, decent pride, pride which aims at an elevated character. Not the pride spoken of by the English Macaulay—“A people which take no pride in noble achievements of remote ancestors”; but undue selfishness, conceit of one’s own superiority, which produces contempt for others, and grows into independence of all—not excepting the Creator. It does not seem that pride is capable of leading to this condition, but it is hard to tell where a ship on the ocean without a rudder may be found.

This gallinaceous fowl—peacock—in his airs enacts a fitting representation of undue pride or superciliousness. It is scarcely far-fetched to term this sin the king of sins, if such an expression is admissible. It has in it a more deadly nature than at first the thoughts dare suggest.

The blasphemer, murderer, thief, drunkard, gambler, prostitute—one and all, in humble penitence before God find mercy and admission into the kingdom of grace and glory; but pride closes the door against the most fastidious (over-nice) or exemplary model of moral perfection. Pride caused Elizabeth, queen of England, to cry in her last moments: “A million of money for five minutes extension!” But the Judge of all the earth can not be bought—can not be bribed.

Humility—the opposite of pride—is a virtue that God does not, and it may not be irreverent to say, can not scorn: the proud He declares: He knows afar off—and with abundant reason.

Pride arrogates to itself, not merely the belongings of others, but the exuberant favors of the Creator, without the shadow of acknowledgement. In fact, pride sees no greater than itself in the earth beneath nor in heaven above. For pride the physiognomical regularity was purposely arranged and constructed. The form, grace, the acquirements and every accomplishment are peculiarly its own; and to it all honor, glory, and exultation belong. Beauty and the beautiful are its kindred. Whether it be poverty in rags or riches in broadcloth, silk, satin, gold, diamonds, sapphire, or bedecked in other brilliants; it has its peculiar claims in self more than in all else beside.

Pride is the foundation (so to speak) of unbelief. It is too knowing to believe—that is, believing it knows—it will not believe that it does not know, and thinks too much of itself to learn, and therefore rather doubts or disbelieves than to learn, or confess its ignorance. A horse, too, is termed proud when in self-will he (without irritation) lifts his head aloft, and contrary to all inducements and against all obstructions, rushes on to destruction.

This Heart, wholly devoted to the sins of the world and the flesh—as the picture exhibits—his Satanic majesty fully claims; and with strong, if not good, reasons; for pride gives strength and permanent existence to all other evils. While pride holds sway, every other sin is secure in its claims and holds its position—“Except ye repent, ye shall all likewise perish,” says the Word of divine truth—repentance and pride are not merely incompatible, but irreconcilable enemies. Destruction follows pride, as says the wise man: “Pride goeth before destruction, and a haughty spirit before a fall.” And again: “A man’s pride shall bring him low:

but honour shall hold the humble in spirit." It is positively declared in the word of God: "The most proud shall stumble and fall, and none shall raise him up."—Jer. 50: 32.

The once proud Nebuchadnezzar bearing testimony of God, by sad experience of himself, when his reason returned, said: "Those that walk in pride he is able to abase." Pride is capable of deceiving till, often, it is too late to profit by the experience. Says the Prophet Obadiah—verse 3—"The pride of thine heart hath deceived thee." It is fully capable of performing this task, and succeeds beyond expectation. Be not deceived: after death—an inevitable ordeal!—the judgment.

Pride has always its followers: a fall and destruction. While Nebuchadnezzar, king of Babylon, was walking in the palace of his kingdom, in the pride of his heart, in his haughtiness, he lifted up his voice, having seen himself in the place of God: "The king spake, and said, is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken; The kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field: they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. The same hour was the thing fulfilled upon Nebuchadnezzar: and he was driven from men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles' feathers, and his nails like birds' claws." Terrible fall! This is the divine record of one of the numerous victims of pride. No wonder Solomon in his great wisdom and experience says: "A man's pride shall bring him low."

Have we not thousands of instances on record where pride has brought its victims to the dust?

Think of Cain—because his brother was preferred before him, on account of his works; the pride of his wicked heart would not permit his brother to live. For his brother to be preferred before him, and the younger, was too much to be endured. He decided he (Abel) must die.

When Saul heard the women of his kingdom sing: "Saul hath slain his thousands, and David his ten thousands," the pride of his heart decided the fate of David—David must die. Pride decided it.

Of all the evil propensities of our nature, pride is the most dangerous. If the soul is to live eternally, pride must be rooted out—it must die or it will be the cause of the eternal death of the soul.

The Second of these Seven Vicious Animals, representing the complete control of the evil propensities of the Heart by the king of darkness, is, the ram or he-goat.

This mammiferous quadruped of the genus *capra* is well known, especially for its want of one good trait. Its only commendable use was its being offered in sacrifice for sin, according to Jewish ceremony, and hence the use of its milk and flesh. In this we have nothing to say; for God pleases Himself, and who shall ask Him why?

The goat is noted for its peculiarities—none of them commendable. It never prefigures, illustrates, nor represents good of any kind; but the reverse. While the sheep is used to represent acceptation, the goat is a mark of condemnation—"And he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The sheep on the right hand repre-



sent the place of blessedness ; but the goats on the left, that of eternal misery and condemnation.

The disposition of the goat is well known in those regions where it abides, and by all who know it ; it is a fit representation of traits of the meanest character. In this Heart it shows its meanest nature and disposition.

The chief characteristic of the goat, is, lewdness in the extreme with all of its concomitants. It follows that its natural traits have an inclination to descend below the lowest of the brute creation. Those who have had experience or taken observation of this animal, know of its nefarious habits and practices. Hence, to be called a goat—as we have heard persons expressed—is to be accused of several of the meanest traits imaginable at once. While in British Honduras some years ago, we remember calling a southern gentleman a Yankee. He said to us: “O, Mr. Small, please do not call me a Yankee. I would rather you called me a liar, thief, a villain, a rascal, a dog or either of these names: for when you call me a Yankee, you call me all of them at once.” To be called a goat, is to be accused of many of the meanest traits imaginable—all at once.

The acts of fools are attributed to the goat. When a person says, in some countries, “You are a goat for so doing”; you know what is meant.

Hard-headedness, or ill-advised acts, are often termed “goatishness.” Referring to that particular trait—hard-headedness—is perfectly appropriate when it refers to the goat species. A goat deprives a mule of a prize, as the representative of the extreme limit of that trait. Nothing but the force of impossibility hinders a determinate goat from putting into practice its wanton determination.

We have heard many hard things said of the goat a few of which we will here relate. Not long since we read from the “Wilmington Messenger” (North Carolina) the following circumstance in which a goat was the actor—true or



false goes to establish the character and disposition of this animal.

The "Messenger" stated that the goat which was known to be capable of doing the meanest things, ate paper, lumber, almost anything; but that the crowning act was, that a citizen of Wilmington had bought a paper of carpet tacks; and that his goatship had eaten paper, tacks, and all. Who would not be tempted to be sorry for that goat? Such an act would kill almost anything but a goat. We suppose that goat is living yet. It is truly a good thing it has no soul—a goat!

Some years ago we lived at Belize, British Honduras, and there used to roam the market a goat—a ram goat; like Satan, he went to and fro, up and down the market-place. There were women who sold cakes of different kinds in the market. Occasionally this goat would determine on having a feast of cakes. Whenever this desire came upon him—we have seen him ourselves—he would gaze upon the cakes, put himself in a direct line to the basket of cakes, partially close his eyes and make his way to the basket; helped himself. You might scream, beat his head with a stick, iron, or whatever you pleased; but it would be an impossibility to cause him to leave the place without helping himself to the cakes. If the easiest way were the best way out, to allow his goatship to help himself and depart was the most profitable. It is not strange to see goats running at large in that city and vicinity.

On one occasion we saw a goat—in the same vicinity—jump on board of a boat loaded with plantains and vegetables—bananas, etc., brought for market. The boatmen hoisted sails and left the wharf before they discovered the presence of the goat. When more than a hundred yards away from the wharf the goat was seen, and the angry boatmen threw him overboard. We felt for the creature notwith-

standing we knew its disposition. We were sure that the goat would drown, but to our surprise he swam to the shore and turning back looked at the sailing boat with bananas, plantains, etc., uttered a lamentable cry, as though he would say: "I would rather die than to lost my chance at those plantains." We were compelled to smile at the sight. Anything but a goat would have been more interested about its life than the plantains: this was not the case with the goat.

This is but a brief synopsis of the disposition of the second figure representing the corrupt nature of the Human Heart. A Heart devoted to the works of the world, flesh, and the devil, and is intended to bring before the mind's eye the terrible condition and the corrupt nature of a Heart without the light of the Holy Spirit, brought about by hearing the Word of divine revelation.

The goat, or its nature, stationed in the Heart, shows that if it does not partake of all the evils incident to its lewd nature—self-will, foolhardiness, exposing itself to death for the pleasure of the moment, and willing to try again, etc., etc.—it is capable and subject to them; and sooner or later likely to be their victim.

Often we see men go to the lock-up, sentenced to prison and even to the gallows; and yet it does not deter others from following their example. In such case there is something wrong with those individuals. The disposition presented as that of the goat has intertwined itself into their nature and become a part of their own. This creature represents lewdness with all of its concomitants.

The creature representing the third class (not numbered in point of greatest evils) of the corruption of an evil Heart, is the SWINE. This animal, known by the world at large, having been domesticated, occupies the lowest degree of life. Among the Israelites it was declared, under the regime of their theocracy, an unclean beast, and even the use of its flesh was forbidden. The swine is of the genus *Sus* and is

known chiefly for its gluttonous and filthy habits. The swine is kept in use against divine direction to the Israelites, at least. Its fat and flesh which are so ardently sought after, are no doubt the shortening of the lives of many individuals. The use of its flesh is generally forbidden to the sickly and weakly as it so hampers the digestive organs.

One of the well-known habits of the swine is, its gluttony—it is noted for intemperance. It pays no attention to the regulation of its appetite in quality nor quantity. It eats any and almost everything, and desists from eating and drinking when it can do no otherwise. It seems at any time ready to repeat the act of the little boy who having eaten all it was possible, began to cry; when his dignified father, in appropriate tones, demanded: "Charley! Charley!" the little boy answered, "Shi." The father demanded: "What is the matter," the little fellow told the story in the following lamentable words—crying—"My beyie is full, and my pottet is full, and I haven't anywhere to put any more." The swine stops eating and drinking only when it has no place to put any more—then it whines. That is no commendable trait. Long since this species of animal would have been extinct, on account of its appetite, had it not been for its tremendous power of digestion. It is truly a glutton.

Its next conspicuous disposition is its love of uncleanness. It may truly be said to be one of the dirtiest of all creatures. To give this trait, so remarkable in the swine, it may verily be expressed: "When it is gorged, and wallowing in the mire, it is in its native element." To all intents and purposes, these traits of character are without doubt detestable. The mere feeding or caring for these creatures is considered the lowest or meanest occupation. In this the descent of the Prodigal Son is shown to have reached its lowest depth: "And he sent him into his fields to feed swine." O, detestable animal! and yet with all of its detestation, it

forms an appropriate figure of the peculiar condition of the gloomy abode of the Heart where Satan is the ruler.

The Swine—so gluttonous, it eats every and anything; has no respect for the appetite—it has no appetite, if appetite is intended to select. The more putrid the matter the more readily devoured with the greater relish. How much like the dark and dismal Heart; not only does it love the evil, but the worse the better. If it has any selection, it is a taste for the worst.

This disposition is not merely inwardly but outwardly. This is not merely so with the digestion of the swine, but his peculiar fondness for the mud and mire. He is in his glory when he is covered with mud. It matters not whose disposition, taste, or toleration suffers, it enjoys it mud-pool.

A Heart in this condition was never intended for the beautiful structure in which it was created, for it was created in the likeness of its Creator. Divine revelation declares: "So God created man in his own image, in the image of God created he him; male and female created he them."

The fourth creature intended to represent the condition of this wicked and depraved Heart—such as is the condition of all hearts unchanged by the application of the blood of Christ—is the TOAD, called by some persons "Toad-frog." It is thought the ugly appearance of this animal suggested the name, toad. Whether this is true or not, it is a fact, it is an ugly, warty, dirty animal; and is said to be useful to gardeners only, as it feeds on noxious and destructive insects.

Many strange and legendary stories have been circulated of the toad. Though perfectly harmless, superstition has made it venomous and malicious. It is said to have a "precious jewel in its head." Some think this jewel was its only comparatively comely part, and others suppose it to be

its eyes ; but really, the legend intends it to be a stone—the bufonite, or toad-stone, supposed to possess wonderful medical and magic powers ; but of late, said to be the palatal tooth of the fossil fish, *Pycnodus*.

Another legendary story of the toad, was, that it lived imbedded in the heart of trees or solid stones with no possible communication with the external world.

So little could be truthfully said to the advantage of this animal, it seemed to have been turned over to legends and fables.

It seeks no commodious place of residence ; it is generally found in marshes and ponds of stagnant waters. It is devoid of the instinctive cunning of other animals, and often meets death from a want of activity in seeking places of refuge. When it is struck, it raises its back, closes its eyes, drops its head, and waits the result. Foolish toad ! Yet, how much like the Heart in the condition it illustrates.

Let some catastrophe approach with apparent dire intent ; let some terrible shocking and rocking motion ensue ; some fierce snapping and cracking encircle the form, and like the toad, the soul, guided by the Heart, seeks no essential safety ; but is ready to scream or screen the vision ; and if a petition, in the form of an ejaculation, be offered, it is for present protection, and not from eternal destruction.

In this natural condition of the Heart, it has no correspondence with its Creator ; so there is a need of time—and occasionally considerable time—to open communication. A glimmer of light must penetrate the natural darkness, and questions must be asked and answered. The things of God must be known to some extent—and the natural Heart can not know unless informed—“And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest ? And he said, How can I, except some man should guide me ? And he desired Philip that he would come up, and sit with him.” Of this



truth Paul said: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness with him: neither can he know them, because they are spiritually discerned." Even if the natural man sees the things of God, he does not understand them to the saving of his soul. They are hid by the natural darkness of the Heart. The Heart must be enlightened, guided, and instructed.

A Heart full of these deadly sins, not in communication with its Creator, like the toad, lives on the putrid effervescence of nature; must first see itself and open communication with God, through the central office—Jesus Christ, the Mediator—before a petition reaching the throne of mercy and grace, finds direct admission. This assures us that dying groans, no matter how earnest, do not, can not reach the throne of grace, according to divine arrangements, unless they pass through the intercession of the Mediator. Outside of this arrangement, the strongest plea, the most earnest petition, or the bitterest groan is drowned within its own echo.

The toad, eating earth and dwelling in the most unhealthy marshes and ponds of stagnant waters, hoarding up destructive elements for its health, brings us to think of the spirit of *avarice*, or the excessive or inordinate desire of gain—notwithstanding the manner of obtaining it.

When we notice the efforts that have been and are being made for obtaining gain; when we see the Sunday traffic, Sunday excursions, on trains and steamboats; when we behold some of our religious camp-meetings, and the free disposal of Sunday newspapers; when our eyes behold the receipt of admission fees on the Lord's Day, to our modern camp-meetings; the selling tents, for the accommodation of visitors—all under the name of our holy religion—we are reminded of the deceptive Heart, as it is represented by the stupid toad living in the marsh or pond of stagnant water, and living on death to sustain life. "O wretched man that



I am!" said Paul, "who shall deliver me from the body of this death?"

The tiger is the fifth of the seven, or complete, representative creatures of a wicked and unchanged Heart. Its representative characteristic is anger, with which we are so well acquainted.

The tiger is a fierce and rapacious animal, whose chief dwelling is in the warmer parts of Asia, and the islands of India. Its elegant colors bear no resemblance to its rapacity—it is chiefly known by its destructive work.

Of this fierce monster—smaller in size than the lion, but scarcely less rapacious—it is positively stated that it can not be domesticated. It is a *tiger* in name and nature from its birth to its death. This fierce monster reminds one of the puppet, who inquired: "Fiddler, how do you like my pretty boy-robbin jig?" and receiving the reply: "Very well, indeed"; answered: "Like me or like me not, I like none of you." So acts the tiger. It passes by its superior, only, with apparent reluctance and impertinently manifests: "I do this 'gin my grain."

This monster possesses great strength; hence, he is fearless in his attacks and works of destruction. He accomplishes his destructive work in less time than almost any other animal of the kind: in his fierce rapacity he tears with the most savage vengeance imaginable. In his attacks he means to kill or die.

The tiger is the applicable representative of the terrible infirmity, *anger*, of which it seems hard to find the true derivation.

Some think it is from the word *angere*; to press together, to choke—especially—the mind. Others think it is from the Anglo-Saxon, *ange*, vexation. Whatever may be its derivation, its meaning is prominent: Strong passion with horrible intent, provoked or unprovoked—often, supposed to be provoked.

In this infirmity some individuals glory; but not wisely. It met the prophetic malediction of the Patriarch Jacob, in these words: "Cursed be their anger, for it was fierce; and their wrath, for it was cruel." On that account he said of Simeon and Levi—two of his sons—"I will divide them in Jacob, and scatter them in Israel." Anger is no pet fawn.

Anger is not merely one of the chief principles of an unchanged Heart, but chief of a Heart ungoverned—it is without consistency. It is not merely dangerous, but, like the tiger, destructive; not only to others, but to the breast of its own creation; not always for reasonable cause or causes, but sometimes causeless. In its virulence it uses no caution nor discretion: this may be proven not merely by fictions and figures; but by facts. Anger is often the outgrowth of pride—sometimes it is stirred by the idea of being humiliated. When pride is sternly confronted, it generally occurs that anger takes the place of shame. Many a time persons become angry, when rightly they ought to be ashamed.

Could there be any other reason that Saul, the first king of Israel, should seek the life of David, son of Jesse, a faithful servant who proved himself a mighty warrior and delivered the kingdom of Israel from the thralldom of the Philistines; but that Saul's pride was confronted by the songs of the women who answered one another as they played, and said: "Saul hath slain his thousands, and David his ten thousands." He was doubtless ashamed, for he was a great warrior, and David a ruddy youth. The consequence was: "Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom? And Saul eyed David from that day and forward."

Was it not anger, based upon the same pride, which caused Elizabeth, queen of England, to put to death (by

signing his death-warrant) Robert Devereux, Earl of Essex, the idol of her heart—if she had either idol or heart—then, thinking of the terrible fate of her young and beautiful favorite, and having heard the confession of the Countess of Nottingham, that she (the countess) had received from Essex, for the queen a ring which Elizabeth gave him, a pledge of his safety in the hour of her displeasure, but which the countess had detained? but when the countess begged the queen's forgiveness, Queen Bess burst into a furious passion, took hold of and shook the dying countess in her bed, and cried: "God might forgive you, but I never can." The queen died herself heart-wrecked, the victim of sorrow and passion.

Anger, the product of pride, caused Xerxes, one of the kings of Persia, after a violent storm which broke his great bridge of ships for crossing the straits of Dardanelles, falling into a transport of anger—says the historian—in order to avenge himself of so cruel effrontery, commanded two pairs of chains to be thrown into the sea, in order to shackle or confine it; and ordered his men to give three hundred strokes of a whip, and to speak to it in this manner: "Thou troublesome and unhappy element, thus does thy master chastise thee for having affronted him without reason. Know that Xerxes will easily find means to pass over thy waters in spite of all thy billows and resistance." Having done this, he ordered the heads struck off of all persons having charge and giving direction in building that bridge.

In a fit of anger he wrote the following letter to a mountain—Mount Athos: "Athos, thou proud and aspiring mountain, that liftest up thy head into the heavens, I advise thee not to be so audacious, as to put rocks and stones which can not be cut, in the way of my workmen. If thou givest them that opposition, I shall cut thee entirely down, and throw thee headlong into the sea."

Can either good or poor judgment suggest or advance

reason good, bad, or indifferent, consistent or inconsistent for the like abomination? Yes, anger, terrible anger, supported by abominable arrogance with an idea of holding sway, reasonable or unreasonable prompt a Heart to thoughts producing the foregoing. Well might this fierce animal, the tiger, represent that untoward nature, ungovernable disposition, and withal a natural conceit which bears upon its brow the natural contempt of Providence. All individuals of reason hold in contempt the manifestations of arrogance and anger. What individual of reason who does not frown in contempt at the arrogance of Xerxes commanding the mountain and whipping the sea? One of England's noted kings placed his chair on the beach when the tide was rising, commanded it to recede: The tide not noticing the monarch's command, kept on its way to the shame of the man assuming Almighty's prerogative.

But, says our reader, I would not be so unreasonable! so foolish! No man or woman ought to be, but persons are often found so doing. We can see others better than we can ourselves. It is easier to reason why they should or should not do or have done, than it is to see the folly of our doing.

The easiest way to convince David of the enormity of taking Uriah's wife and occasioning his death, was by a parable, touching the ungracious acts of another. The Scripture says, when David heard the prophet's parable, "David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die." "Nathan said to David, Thou art the man." This judgment would scarcely have passed the lips of the king had he known it referred to himself—as the sequence shows. We can scarcely tell what we are capable of doing till time, opportunity, and circumstance make the unexpected revelation. It is easier to see the foolishness of others than it is to see our own, though our own is often

manifold greater. A Heart grovelling in darkness, ungoverned, unchanged, unchecked, is capable of doing inconceivable things: anger is capable of bringing out those terrible hidden atrocities.

There are persons who speak very encouragingly of their anger—they seem to commend it. It is like the tiger—it loves no one. If you pet it, it will be found to be devoid of the spirit of reciprocity: it will not pet you. Nurture it, and finally it will bring you to shame and disgrace. The tiger and anger; and anger and the tiger—neither a commendable pet. Solomon in his wisdom declares in the book of Ecclesiastes 7: 9—“Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools.”

We offer the *Tortoise* as representative of the sixth natural feature of the evil tendencies of the Heart. The Tortoise is the sign of sloth. This creature is a species of the turtle family, found sometimes on land, at other times in rivers, creeks, and pools of water. Those of the river species are often seen on logs in the river, seemingly enjoying to their heart's content the blessing of sunshine.

This creature is placed among the unclean beasts of the Levitical legislation. “These also shall be unclean unto you, among the creeping things that creepeth upon the earth; the weasel, and the mouse, and the tortoise after his kind.”

The tortoise represents a peculiar feature of this Heart, termed, sloth. Sloth really means a disinclination to activity; sluggishness, laziness, idleness, etc. There is an animal bearing the name sloth, yet the unclean tortoise is preferred as a better representative of this principle and its contiguity.

There are various kinds of slowness, and the relative dangers are attached to all. Slow to see, slow to hear, slow to heed or comprehend, slow to act and the like—all are liable to deadly consequences.



The dangers connected with these things are so apparent, it is scarcely worth spending time to discuss them; yet some cogent views may be awakened in speaking briefly of slowness or slothfulness.

All persons are supposed to have enemies, for says the Scripture of divine truth: "Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets."

Slowness is commended under two headings in the Holy Scriptures—they are, slow to speak and slow to wrath. James says: "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath: For the wrath of man worketh not the righteousness of God." Slowness under every other conceivable view is dangerous.

There may be those who seek your life, and you are compelled to pass at a certain place under the shade of the evening—their chance in your passing by; yours, your quickness of discernment, etc. It is well that you be quick to see.

Yonder are your enemies, and on your unexpected approach there is somewhat a confusion, then, a disappearance. They have hidden themselves behind a clump of bushes—your life is in danger. You could have seen and shunned their murderous intent, if you were quick to discern ill as well as good intent. Not being quick to see, you calmly approached like a bird to the snare: like a fawn to the hands of the hunter. As you approach, out blazed the flash, the peal and crash: you are dead or dying!

If dying, how quick would flash across your heaving breast: I saw those wicked men; saw them dodging and secreting themselves, and had I taken the second thought—seen with discernment—I could easily have escaped this cruel fate. The novice sang to Guinevere: "Late, late, too late!" Too late to contemplate—your doom is sealed, chiefly because you were too slow of discernment. Seeing, you did not see, and for this you must die. Be slow to



speaking; slow to wrath; but in other things give evidence of your alertness: be quick to see. Often have I seen boys stone the tortoise but in its laziness it remained still until it was struck.

There is yet a greater detriment in being slow to hear. The resultant ill in this direction does not compensate quickness to give heed to false accusations, false reports, ill advised sayings, calumnious stories, defamatory quotations and the like; but quick to hear and heed wholesome instruction, kind reproofs, wise advice, timely warnings, etc. Jesus called the slow of heart fools; saying: "O fools, and slow of heart to believe all that the prophets have spoken."

Slowness in comprehension generally derives from tampering with the gifts and privileges assigned by our benevolent Creator.

With a few, and very few, exceptions, at one's birth he has faculties susceptible of wonderful development. While it is true, in youth the susceptibilities are keener, they remain through the years of maturity. While in some their greatest accomplishments are in youth, in many their most wonderful achievements occur in mature life—an evidence that these inherent principles for years remain in them undeveloped. It is no fictitious idea that slowness to hear is dangerous—we mean slowness to give earnest heed.

Thousands of persons are confined in prisons and penitentiaries, who can attribute their sufferings to their slowness to give heed. Many a boy and girl in the hour of distress express themselves—individually—"O! if I had given heed to kind instruction, to good advice, and to wise counsel; I would have escaped this horrible dungeon." A number of years ago we heard a man on the gallows, who was about to enter the spirit-world, in the strength of his manhood, make similar confession. Yes, millions of souls not merely go to untimely graves, but to the pit of eternal destruction, using this lamentation, to the increase of their

eternal torments. They find the sayings of Guinevere's novice ringing in their ears: "Late, late, too late!"

Can a good reason be given why persons of judgment are so slow in giving heed to the truth—even divine truth, when it bears so strikingly the resemblance of its author? Yet, a heart controlled by pride, lewdness, gluttony and intemperance, stupidity and avarice, anger and sloth—these alone!—such a heart is not itself. It is ruled by those inordinate and malignant passions; yet, no less guilty in being so ruled; for revelation informs us, that more was nailed to the cross of Christ, than was in Eden lost. Christ offers grace to subdue every passion, a balm to heal every wound, and a cordial for every fear. If we hold in our bosoms venomous beasts, knowingly, it is evident we care nothing for the wounds of their fangs, though they reach the recesses of our innermost souls; and on their account we face a terrible end. "O slow of heart to believe."

The *Serpent*. This of all the beasts of the earth—the seventh and completion of the representation of the condition of the Heart—Figure 2—is more hated and despised by the human family than any other creature. Probably, on account of the enmity placed by the Creator between it and the "seed of the woman"; as in its form Satan accomplished his subtle, fiendish, and diabolical work, in seducing our first parents in the Garden of Eden. In accomplishing their fall he brought about the grovelling of the human family as it is this day.

Of the serpent much has been said by sacred and profane writers. The Hebrews called it *Nachash*, and the Greeks termed it *Ophis*. These names represented this venomous reptile in its craftiness and subtlety.

The great prophet and lawgiver introduced the subject of Eve's temptation by affirming: "Now the serpent was more subtle than any beast of the field which the Lord God had made"; and Christ Himself corroborated this statement in

His charge to His apostles in the following words: "Behold I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves."

It is said there are several very striking proofs of the subtlety of the serpent. Strong affirmations have been furnished that the *Cerastes* (a species of serpents) hides itself in the sand in order to bite the horse's foot, that he may throw his rider and so give this venomous beast a chance to vent the spite existing between them. Jacob alluded to this very fact in blessing his sons, gives credit to the story which otherwise might have been considered a myth.

In his prophetic declarations, Jacob used this figure: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward."

We do not guarantee the truth of this statement, but it is said of the serpent, when he is old, he has the secret of renewing his youth; that he slips off his skin or slough by squeezing himself between two rocks. That he sheds his skin, there is no doubt; but that shedding renews his youth, is a question we prefer to utter as doubtful and pass by.

Another saying in regard to the serpent is, that he flees from persons in a nude state, but offers to assault the clothed. This saying, true or false, might spring from an effort to commemorate our first parents, when Satan, in the form of the slimy monster, succeeded in causing their fall; hence, their discovery of their nude condition to their confusion. I suppose it is not an easy thing to prove the truth or falsity of the fear of the serpent of personal nudity.

When the serpent is assaulted, his chief care is to secure, if possible, his head from hurt; for the reason, doubtless, his heart is under his throat—very near his head; he perceives, from his sagacity, out of it is the issue of life; so he guards and shields his head and so protects his heart. The easiest way to put an end to this venomous reptile is to strike or

squeeze the throat, the location of the heart—this stops its pulsation and ends his existence. Throat and head are the vital parts of the serpent. This is made manifest in the peculiar curse of the Creator: “The seed of the woman shall bruise the serpent’s *head*”—the principal seat of its life.

The arch-fiend having used his form—a strange form!—in accomplishing his subtle deception of Eve, thereby bequeathed, at least to human conception, the characteristics of wisdom and subtlety; therefore many suppose the wisdom the gospel attributes to him, is, he chooses to expose his whole body to danger, in order to shield his head—the seat of his life; and for this reason, he often escapes with his life, after persons have pounded his body while he shields his head.

Another manifested point of his wisdom is, the saying that when he goes to drink he throws up the poison first, then drinks; for fear of poisoning himself. This can not be vouched for, for some believe the poison is in his head, others his teeth, and others think it is contained in a sack reserved for that purpose. There are others who think the poison is from his gall.

It is said also that the serpent uses his subtlety in preventing himself from being charmed. He stops his ears, one with the end of his tail, and the other by pressing it hard to the ground—thus the charmers fail to charm him; and touching it the Psalmist sings: “There are like the deaf adder, that stoppeth her ear: which will not hearken to the voice of charmers, charming never so sweetly.”

Wisdom is attributed to the serpent, again, in his agility to strike and to evade being struck; and his using the juice of fennel for the recovery of his sight. The serpent’s ever evil designs cause him to be a representative of Satan, which might have been transmitted when he (Satan) hid himself in the body of the serpent. Revelation puts it in this wise: “And the great dragon was cast out, that *old serpent*, called

the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." These would not complete the category of evils—real and imaginary—of this venomous beast.

Speculations as to the form of the serpent at the time of the temptation of our first parents, are of no special profit in this treatise: one thing seems true, the word of sacred truth causes us to conclude, he went aforetime in a somewhat upright posture; for in the curse of God, he said: "Because thou hast done this, thou are cursed above all cattle, and above every beast of the field; upon thy belly thou shalt go, and dust thou shalt eat all the days of thy life."

This evil and venomous beast completes the representation of the Heart, in a state of darkness—unchanged; and will enable one to conceive how such horrible things may be or are often committed by persons thus influenced.

As we have already stated, the evil influence is not really so much responsible for committing terrible acts, as for allowing one's self to be possessed, and thus controlled by these ill-begotten elements of vicious nature. Dogs bark, and we know it and disdain to possess their habits; shall we cultivate their natural propensities until we begin to bark? and though possessing our mind, refuse to employ the only remedy which annihilates the fearful habit; yet hate to be like the dog? Cats mew, and of this fact we are confident; though we greatly dislike mewings, shall we practice the disposition of the cat until we contract the nature of mew-ing? then, refuse all power which would banish the disposition to be cattish; yet, hate to be a cat?

Swine love the mire, and possess other pernicious habits: what exercise of judgment is there in allowing their habits to creep upon us? and discovering them, cling thereto with greatest tenacity; yet have no use for the swine on account of its nature and habits? These conclusions amount to this;



we can endure pernicious and malignant habits in ourselves our particularly God-blessed construction, made in the image of the Creator and after His likeness—though horrible, better than we can the bestial nature ordained for the lower creation.

Are we willing to attach our names to such a declaration? Are we willing to say, seriously, these are really our sentiments? Are we willing to yield to this as a truthful confession? notwithstanding our acts corroborate this conclusion. Who is not willing, with a clearness of conception, to decide with a determinate purpose of Heart: it is better for a dog to be a dog, a cat to be a cat, and a swine a swine, than for me to be either; then, make personal application: I will be neither; but, as far as it is possible, what God made me and wants me to be. But this can not be done with the Heart in the state represented by Figure 2.

It must be remembered that though the Heart is in this condition, and consequently not so sensitive; it is not entirely ignorant of its fearful condition. It knows its state and condition, but practical use enables it to endure and often to ward off its dreadful pangs.

By referring to Figure 2, it will be noticed that the picture of an eye holds its position at the top of the Heart, under the neck of the head representing the countenance applicable to the condition of that Heart. This eye sees the condition of the Heart—this is not a far-fetched illustration, for Saint John in the Revelation speaks of the living creatures (or beasts as our translation has it) says: "And the four beasts had each of them six wings about him; and they were full of eyes within." Were it not for having become accustomed, by degrees, the Heart could not endure the knowledge of its terrible condition; and the enemy of man knows this fact; hence, he forces evils by degrees: beginning with the more simple and advancing in its virulence for fear of producing excruciating pains in a tender heart ere prac-



tice has made it more endurable. Satan knows after practice the evil will not merely become painless, but desirable, notwithstanding its hideousness; for evil intoxicates the conscience, and while conscience sleeps it can not be pained by beholding sin in its worst shade.

There is a more practical reason. There is sight without sufficient light—the light of clear discernment. As in partial darkness a tree may have the appearance of a man—which often gives occasions to ghost stories; so a lion may have the appearance of a kid; but notwithstanding it is so seen, or thought to be seen, it is no less the fierce monster. The want of sufficient light may occasion the terrible blunder.

Another noticeable feature of this Heart which may be observed, is that the torch-light of discernment is outside the bounds of its enclosure. Expelled by the usurper—the king of darkness and his seven vicious imps: Pride, Lewdness, Gluttony and Intemperance, Avarice, Anger, Sloth, and Enmity. It is not possible for light to remain in that Heart, for in it dwells the king of darkness; and the Word of divine truth asks: “What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?” There needs no comment on this clear and definite statement of divine truth, with all its visible evidences. That light may be revealed, darkness must be expelled; and the gleam of light will be turned into the shadow of death where darkness reigns.

This Heart is in darkness—in utter darkness, yet light is around. The light of God’s countenance is completely extinguished by the commanding presence of the ruler of the lower world. This is done with the free consent—it can not be done otherwise—of the individual. It is true, the person might never have said: “Come devil, take command of my Heart.” Few there are who would be simple enough to so express themselves; but there is an assent which is

comprehended in silence—that is all Satan requires. He is an intruder, and needs no inducement nor invitation. To keep him from taking full possession he must positively be denied—it is said silence gives consent. Thousands of couples have been married who neither asked nor gave consent of engagements; but merely acted approvingly. In one's silence he approves of Satan occupying the chief place in his Heart, and he is not willing to relinquish his claim at a mere objection. His place must be immediately supplied, and by a stronger than he, or he will refuse dislocation. His presence dispels all light, hence it is not easy to see one's self when he occupies the chief place in the Heart. The Word says: "If thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" This is the condition of the Heart in Figure 2:

"A poor blind child I wander here,  
If haply I may feel Thee near:  
O, dark! dark! dark! I still must say,  
Amidst the blaze of gospel day."

Another noticeable feature of this Heart is, the position occupied by the representative of the Holy Spirit—the Heavenly Dove—as well as that of the benevolent and bountiful grace of Christ in the form of an angel of mercy.

The Heavenly Dove spreads abroad His wings with upward glance, but, we hope, not with upward flight: for, perchance He goes, never to return. His final departure will turn the darkness into eternal night. He has been wooing and knocking at the door in the damp, cold, and blustery night; He cries: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." The Holy Dove mounts upward, but gazes downward in tenderness and complacent absolution; He unfurls His tender in-

fluences, and in tones sweeter than Hermes' notes; He invites: "Return unto me, and I will return unto you"—Sweet Spirit!

The angel of mercy with his uplifted hand suggests some precious promises, if the soul will but utter prayers: "Thy prayers and thine alms are come up for memorial before God": etc.

This guardian angel fights for the soul unknown battles and often delivers it from the hands of its ghostly enemy and secret foes. Going before it, he removes unseen obstacles from its pathway; stops the progress of barbed arrows discharged by infuriated enemies with destructive intent. What this guardian angel does for the Heart devoted to the service of Christ, will be discussed in another chapter; but even for the Heart whose dark and dismal abode is the home of Satan and his seven vicious imps, this angel lingers and tenders his heavenly aid to bring it from darkness to the marvelous light of the truth—loving angel!

In concluding Chapter II., it becomes necessary to review briefly the illustrations of Figure 2.

Forming the natural condition of this Heart, in its state of depravity, we have as representatives of its grossest propensities, the figures of seven vicious animals—the Peacock, Goat, Swine, Toad, Tiger, Tortoise, and the Serpent. These represent, in their worst forms, Pride, Lewdness, Gluttony and Intemperance, Stupidity and Avarice, Anger, Sloth, and Enmity. Either of these propensities has in itself deadly and damning powers; how much more when they, in combination, form a stern fortification against God, good, and its own eternal well-being? But even in this condition, notwithstanding its stern fortification; a moment's heed, an anxious thought, an earnest cry to Heaven's King, courts a ray of light from the Heavenly Dove which drives the gloomy shadows of worse than mid-

night darkness: if continued, will put to flight the army of the aliens:

“Thou hidden God, for whom I groan,—  
Till Thou Thyself declare,  
God, inaccessible, unknown,—  
Regard a sinner’s prayer.

A sinner welt’ring in his blood,  
Unpurged and unforgiven:  
Far distant from the living God,  
As far as hell from heaven.

I would not to Thy foe submit;  
I hate the tyrant’s chain;  
Send forth the pris’ner from the pit,  
Nor let me cry in vain.

Show me the blood that bought my peace,  
The cov’nant blood apply;  
And all my griefs at once shall cease,  
And all my sins shall die.”

#### PRAYER.

Redeemer of mankind, lend a listening ear and turn a pitying glance; a glance of heavenly day to lighten the darkness of this benighted Heart of mine. God of unbounded mercy, send the Divine Spirit in Jesus’ name through the tender compassion manifested in His five bleeding wounds. Look favorably and mercifully upon this Heart, this forlorn Heart, in its state of worse than midnight darkness; let the light of the uplifted cross shed its halo of reconciliation, and break the grasp of the power of darkness and set my spirit free to act in obedience to the moving of the Holy Spirit. Break the power of my ghostly enemy, and the force of his combined influences.

Remove from my Heart Pride, Lewdness, Gluttony and Intemperance, Stupidity and Avarice, Anger, Sloth, and Enmity of every kind, and renew in me grace, through Thy Spirit, in Jesus’ name and for His sake. Amen.

## CHAPTER III.

## THE DAWN OF THE SOUL.

THAT God rules the universe, nature, with all of its elementary and combined forces, bears testimony. For six thousand years men have been noting the regularity of the movements of the king of day, and how unfalteringly he has performed his daily task. How the moon, with her borrowed refulgence, as silvery queen, breaks the shadows by ruling the night. If they ever varied in regularity it was when the great captain of the hosts of the army of Israel, with drawn sword, pointed at those rolling orbs as they rotated in their orbits, said in the sight of Israel: "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon." Yes, those revolving worlds speak of the governing power of God—they gave evidence that this command was approved by heaven's king: for the elements show His handiwork.

As the seasons roll around, the approaching springtide calls for the blades of grass, leaves of the trees, and buds of fragrant flowers with more than clockwork regularity, point to the guiding finger of the divine providence, they give evidence that not one thousandth part of the incontrovertible record of the invariable ruling hand of the eternal Creator has ever made itself visible, when the whys and wherefores were not thereunto connected. Yet, His faultless justice ordained freedom of the exercise of the *will*, for and against the advancement of His cause; that He may be just when



He judges, and be glorified when we are condemned. He, however, furnishes all reasonable aid to guide in the constant exercise of this free-will; and offers this aid in various ways and under varied circumstances. One of the most susceptible aids, is, the *Light*—the light of truth.

The Heart is, to some extent, the real door to other faculties; and as we have already stated, it is the central office of communications: hence, the light of the soul must really begin in the Heart, conveyed thither by natural faculties created for that purpose. The chiming of our reasoning faculties being struck by the light of reason coming from the power of divine revelation, arouses the conception from its dormant condition.

“Darkness is a semblance of evil,” says a proverbial writer; “and nature regardeth it with dread”; and so it is, but worse; it is evil itself: for it dissembles evils of the most hideous nature, and to mortal eyes prevents their real recognition—the recognition of them as they really are.

If darkness prevent the recognition of evil in another, it does no less in itself, where every possible effort is made and every opportunity is sought at concealment or justification. This is the natural working of the Heart. Light, then, is the first essential requirement to enable it to recognize things as they are.

Now, suppose you were placed in a dark room, where it was impossible to recognize anything; you might be sitting by the most venomous beast or reptile, but for want of light of discernment you are comparatively at ease; how long would that ease continue, should a gleam of light reveal the true condition of things; even, your supposed danger. The beast or reptile might be really dead, but if seen, the peculiar condition of the supposed object of danger, would awaken immediate discomfort and fear. Think of the change of mind which would follow the gleam of light! the desire to distance the apparent venomous apparition! All of this





Figure 3.



AN AWAKENED HEART—THE DAWN OF THE SOUL.—PSALM 119:130.

brought about by the perception being wrought upon by the sight of even apparent danger, revealed by rays of light. Light, you see, is indispensable to the recognition of facts—important or unimportant. The generating influence of light (spiritual), whether by feeling, seeing, or hearing, produces the primary establishment of facts, simple or compound. The word conveyed by the Spirit is the real and most direct way of transmitting this light. Of it, the Psalmist says: "The entrance of thy word giveth light; it giveth understanding to the simple."

Figure 3 is the representation of a Heart awakened by the entrance of light—the light of divine truth.

It is easy to notice the changed countenance overlooking this Heart. While it is not the brightest, doubtless, on account of inevitable anxiety; yet, the contrast between it and the previous Heart is wonderful.

This Heart is not merely awakened to a sense of its danger, but beholding its condition, by the light of truth, sues for pardon by the way of repentance toward God, through our Lord Jesus Christ.

One of the many noticeable features of this Heart is, the changed position of the Heavenly Dove, from that of Figure 2. In this Heart, the representative of the Spirit of God is at its right side, with spread wings and upward glance. This position—Figure 2—is caused by His constant knocking and the Heart's rejection: He turns upward.

In Figure 3 His wings are fully extended, and His head points directly to the star which marks the vital spot of the Heart—and the light of truth precedes Him.

The light of the Adorable Spirit causes disquietude and a break from their position, among the inhabitants of the darkened Heart. Turns in the burning torches, or flakes of living fire, which before laid out and around the darkened and sinful Heart.

These beams of blessed effulgence, like the rays of sunshine, warm and enlighten the dungeon of this Heart. They warm its frozen affections and enlighten the dark understanding, and this gives life and produces effectual operation: for a Heart in its naturally dark condition is dead in trespasses and sin.

We stated previously that the generating influence of light is brought about by the disturbance of emotional faculties, caused by hearing, seeing, or feeling: in this case by seeing. Seeing is of two classes—natural and mental. The mind, in its way, possesses its eye, and sees as truly as the body. Sometimes natural visions create and are mentally reproduced. That is to say, that which is seen by the

natural eyes, makes its impression on the mind; and as occasion calls forth, may be brought in full view of the mind's eye in all its natural appearance, and is often clearly seen in all its original aspects.

The angel of righteousness, on the right side of this Heart, presents to its mental view a skull and an uplifted sword, the sign of which is readily understood.

The sword in the hand of the angel represents the instrument of death, and the skull, death itself; the ever and constant terror of the human family, under any and all circumstances. Some may differ, however, in the idea of, *under any and all circumstances*.

If it were not true that death is a terror under any and all circumstances, the threat made by the Almighty to prevent Adam and Eve from eating the forbidden fruit, could not have been considered as a penalty severe enough, if His commands were disobeyed. It was this threat: "For in the day that thou eatest thereof thou shalt surely die." Persons think that death is no terror to the innocent. It was certainly presented to Adam and Eve, in the time of their innocence, as a dangerous enemy; and that we may not evade the fact, Christ in His abiding innocence, shrank from death; and in its clutches, cried: "My God, my God, why hath thou forsaken me"; and in another place: "Father, if thou be willing, remove this cup [death] from me."

Knowing that death, if anything, is likely to awaken the sense from slumber, as soon as the light glimmers, presents to view the emblems of death and destruction—the skull and the sword.

This, when seen in the light of truth, brings to bear the preventing grace of God which does not merely deter the flagrant commission of sin, but pains the Heart to know its condition, induces it to forsake its ways and thus flee for refuge to the blood of the everlasting covenant. This, of course, disconcerts its previous condition—as seen in Figure 2.

In Figure 3 these creatures are all faced about and making their nearest way to the surface of the Heart—to escape the light darting from the conscience.

In this Heart, Figure 3, the old deceiver himself—the prince of darkness—pitchfork in both hands, has no time to show his previous independence. Previously, he stood hands akimbo; now, he has no time for such presumptuous appearance; he has all he can do to escape the generating light which on him acts so contrarily—dims his vision. From this Heart—provided the light continues—he must go. The light is there. His secured abode is besieged by a greater power: out, or destruction is but the ultimate. From his own lips we have the words: “Yea, all that a man hath will he give for his life”—he is doing accordingly. So he goes, not without a backward glance. He lingers; but in the light of truth he must go.

The star once over his horned head, which marked the center of affection, has changed in size and appearance. Then it was small and dark; now it is large and receiving light, reflects it. Satan no more darkens its benign influences: he goes! Go, deceiver—go! and carry with thee thine own darkness.

The peacock though under the appearance of a cloud upon which stands the angel, is fearfully struck with the darting rays of light. He, too, starts to escape the light of truth, goes from the center of the Heart to its surface; though like many of the most vicious of its tribe, gazes behind with an unwillingness to relinquish his former place and position—the pride of that Heart: but light drives him. It will drive evil of every kind. His tail has lost the power of its lofty spread and gaudy exhibition—it is closely folded. Its pride has fallen; and until there is a check to this pride—the controlling power of all evil accumulations, and until it is brought to bear and subject to the influence of the light of truth, until it is shown up by the light of truth in its own



phase of superciliousness, and made to shrink from the inevitable of its own fostering creation—never can the influx of evil be stayed. The stream must be stayed before there can be a change of current or tide.

While pride runs rife, operates, or exists in the Heart, other sins are in their home to stay. Pride is not merely a great cloud which darkens the vision, a great shield which wards off well-directed blows, but scorns to admit the advice of wisdom—though divine—for fear of the humility of yielding. Yielding being a check to pride, is persistently resisted, no matter how glaring the fallacy. Pride undisturbed means sinning to death and lost to all eternity.

In this Heart it is fortunately disturbed by the infusion of the light, and so its and its accompanying representatives make their way to the surface of the Heart, continuing to be enlightened the inner nature will rejoice, as says the wise man: "The light of the eyes rejoiceth the heart."

To say that pride does not see itself, is to misrepresent it; but it sees itself in the dark; hence its defects can not really be discerned. Think of the unreasonable appearance pride makes on the streets and other places. You may know, assuredly, if it saw itself as others see it, in the noon-day glare, it would certainly forsake, forever, its pernicious ways. The indispensable necessity in this case, is, light. The light of reason, the light of facts as they are; in a word, the light of truth. God's mirror placed before the eyes—the old looking-glass—the power of the word of divine truth which strikes to kill. The word in all its purity placed before pride gives it an excellent view of itself—the word of truth. When this grubbing plowshare passed through the mind of Pilate, the Roman governor of Judea, he cried out: "What is truth?" Had he paid attention to the undying vibrations which in sweet symphonies resounding in time and eternity, he would have heard from the lips of the Infallible, speaking of the eternal word: "Thy word is truth."

We quote again : "The entrance of thy word giveth light ; it giveth understanding unto the simple." Spread thy balmy wings, divine light—go, supercilious pride.

The Goat—representative of lewdness—is making his exit from this Heart ; his place seems no longer congenial. He also is a despiser of light.

Once this Heart was hampered with darkness and stupidity ; with lightness and frivolity ; with the grossness of immoral principles ; with connivance and self-will in defiance of terrible consequences ; with destructive propensities at the expense of whatever it may cost : but now, the light of truth has instituted a change incompatible with the nature of this lewd animal ; so now it discards the place it once loved—it must go. When a goat is driven against its will, it must be by force extraordinary. It must feel, at least, it is completely overpowered. There is a great difference between it and pride, but in self-will, they are alike. As we describe in Figure 2, so it is. The goat knows no negative but "can not"—in going, it goes because it *can not* stay.

Lewdness and its class are generally opposed to light, and no wonder ; for their deeds are constantly and inevitably evil ; and evil and light are irreconcilable enemies. "Darkness is a semblance of evil."

In Figure 2, his goatship occupies his position—head inward—and looks at ease and perfectly composed ; but in Figure 3, the situation is changed ; so he has cause to change his position with the reluctance only attributable to a goat. He is trying to escape the invigorating power of penetrating light. He heads outward and makes every possible effort to rid himself of such an untoward situation.

Once he revelled in the hilarity of its shadowy bowers and hostility to reason and right ; in its obscurity and perversion to justice and judgment ; in its mysterious connivance at glaring wrong at the expense of right and righteousness ; in its accordant taste for grossest sensuality, though in its forfeit-

ure nothing of consequence remained: but now the light comes breaking through his gloomy dwelling, and he seeks a more congenial place. If not better (and that is doubtful) a place more in accordance with his state and taste. He takes his leave—departs!

His stubbornness and perseverance to carry out his always illegal determination, no matter at whose expense, has met a sudden check; immediate obstruction and overpowering repulsion. The obstinate and invidious nature must be perfectly overcome by power irresistible; and the wise and gracious Giver furnishes no less. He who followed the subsidence of the pealing thunder and trembling earthquake with a still small voice, and thereby calmed the prophet's fear of dire consequences, so met the special requirement to the glory of His wisdom; knew what would put the stubborn nature represented by the goat, to flight; and did it. He sent His searching and revealing light, darting into the Heart like a stream of liquid fire; the enemy of truth and righteousness feeling its irresistible power, deserts his place and flees for refuge. All that belongs to thee, be with thee, Goat!

Even the Swine which once enjoyed the slum of fertile ill, now seeks a more suitable place. It represents gluttony and intemperance, and as said the great apostle to the church at Thessalonica: "They that be drunken are drunken in the night"; hence, like the category of evil consequences, darkness is the fertile soil of evil productions; a producer of evil consequences; an invigorator of the appetite for evil enjoyment; a concealer of hideous practices. When the light enters it is uninviting to evil-doers, hence, they scatter.

It is said the swine is noted for keenness of vision. A story is current in the isles of the sea that the swine sees the wind. This is said, probably, because when the wind blows strongly, the swine squeals. If it sees the wind, it can not help seeing light when it springs up in darkness.

This animal, with pricked ears and lively motion, such as may be noticed when it is surprised, having been caught in a place it had no right to be and is being punished, is making its escape with all possible speed.

It is natural for a Heart like the one illustrated by Figure 2 to pay no attention to the regulation of taste and appetite; at least, in a great many things. It rarely realizes when pleasant enjoyment is being changed into a fearful chain of vicious nature; is slow to recognize, especially in self, the garb from the individual: that sowing is preparing harvest for the reaper. That the nature of the seed sown will be readily recognized in the reaping time. That time is an insignificant branch of eternity, and will lose its identity in eternal duration. That as the tree falls so it lies. That without a radical change in time, eternity will reproduce the seed sown in time—reproduce them in folds. That the enemy's advantage in keeping a Heart under the slavish chains of his influence—like the slaveholder—is to keep it in ignorance of its real condition—ignorance is the power of darkness.

In Figure 3, the midnight shade of Egyptian darkness (such as may be noticed in Figure 1) is broken by the rays of divine light, which enlighten the conscience; and the holy angel presenting death and destruction brings the Heart from its death-like slumber to a sense of its imminent danger. As darkness evokes darkness, so light entices light.

Seen by a glimmer, raises the curious feeling and the anxiety to behold in the gleam. The glimmer of light this Heart obtained gives it a casual view of itself, and creates a desire for a better view; so it seems to cry: "Nearer, my God, to Thee"; for greater light, "nearer to Thee." Seen in the dawn, this anxious soul cries out: "Light! greater light, dear Lord, from Thee."

The swinish propensities are not merely unwilling, but

utterably unable to abide the light of day—the light of reason, the light of truth, the light of consciousness; so, as it dawns and continues to increase in brightness its representative departs. The face-about of this animal—the mother of indecent habits—means a reformation of the propensities incident to its nature. There will be no more hankering after uncleanness and intemperance; no more gorging and wallowing in the mire of indiscretion; no more enjoying of the effervescence of putridity to satiate the gluttonous appetite of vicious nature; no more indiscriminate consummation of libidinous desires to satisfy inordinate concupiscence.

When the nature governing these propensities is subdued their departure is realized as sensibly as when light succeeds darkness.

By the departure of the swine the Heart is relieved of a very dangerous burden, though, in reality it is no better; it has a better chance to rid itself of other nefarious occupants. Go for thy life, swine; the light is behind thee!

Our next consideration is the departing Toad—the ugly, warty, and dirty toad-frog, who once stood directly under the cloven-footed prince of darkness, with a seeming consciousness of “Forever here my rest shall be.” This seems to be its conclusion because it was in a benighted heart. But a change has been wrought. The cross has lent its benignant gleam, and its wooing power has tilted this ocean of darkness, and the waves of truth spread their awakening influences; and through these refulgent beams, which in their radiating force, like the rays of the morning sun, have driven before them the midnight gloom.

As the toad loves the dampness of mud and mire, he finds himself in an incongenial situation; for the emitted rays of light issue heat also. These which would prove blessings to other creatures, as they absorb mists and moistures, in these they carry discomfort to the horrid home of this ugly



animal. When this is spiritualized, the disagreement is more conspicuous.

Light is the chief of all disinfectants. It is a revealer of hidden mysteries: it is death to darkness. So powerful are its rectifying and controlling influences that its sudden appearance disturbs the deepest slumber, and scatters the germ of thoughts of the sweetest vision.

Surely the power of the intellect must be blunted or stupefied to give ease to conscience which holds in its grasp the scales of judgment, justice, and equity; and yet with contentment enjoys avarice—ill-gotten gain.

Nothing will facilitate better the endurance of an ill of any kind, even excruciating pain, than the want of a knowledge of its existence. On this account patients who suffer severe pains are generally put under the influence of morphia. An individual asleep may be racked with pains, but sleep depriving him of the knowledge thereof, relieves him of the suffering. Contrariwise, a person dreaming of suffering, actually suffers. Thus persons awake from dreams of suffering often feel the effect afterwards. In both cases, the effects from real truths are reversed for want of light to recognize facts. It was not true that the sleeping man suffered; having dreamed it, he actually imposed upon himself suffering. It was true the sleeping man had terrible pains but did not know it;—he did not suffer. Many persons who might have lived, strange to say, died because they thought they could not live—they gave up to their belief, and died on its account. All these things come from a need of light to make plain the dictum of truth—facts as they really are.

The light of truth, therefore, is an irreconcilable foe to evil of every kind; and is so regarded. At its entrance every false suggestion must depart—facts appear as they are. Light comes, and the toad, like its companions, makes its way from its former dwelling.



Truth, wherever revealed, carries with it the light of reason, and is capable of awaking the sleeping conscience. It is in the power of individuals, however, to bar the doors, fasten the windows, and chink the crevices of the receptacle of the light of truth; and thus in the obscurity of its confines, any and all the evils of which the heart is a nest, may dwell securely. As long as the light is kept out, they, like the night-owl, see but too clearly to revel in their obscure precincts. In darkness they pride themselves in their lewdness, intemperance, and excess in avarice. The latter, the toad in its stupidity represents. But when that darkness is pierced by the darting light of truth, like a cannon-ball falling in the camp of the enemy, causes each to seek some other, if not better, place. So, there goes his toadship. He is making his way from the place he once occupied with pride. He finds it no place for him. Go, Toad, and never return.

Following the unclean and stupid toad, the representative of avarice, is the Tiger, the fierce representative of anger. Anger takes up its chief dwelling in the tropical clime of passion, as the tiger selects the warmer parts of Asia and the tropics in which to roam.

We remarked previously that the tiger is nothing less than a tiger from its birth to its death, under any and all circumstances; and the same may truly be said of anger or passion. Anger bears the divine curse: "In their anger, they slew a man; and in their self-will they digged down a wall. Cursed be their anger for it was fierce; and their wrath for it was cruel." In the condemnation of anger, it is expressed in another passage of Scripture: "Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools." This must be true, for God says it through the spirit of inspiration; and very striking, it misses but few—very few! Anger in its fierceness spares not itself. Many there are, man and beasts, in time of anger, administer

to self the stroke of death. Job said: "He teareth himself in his anger: shall the earth be forsaken for thee?"

The peculiar feature of anger is, it invariably darkens the vision, and so obscures every other faculty. Even in its own contortions, writhing, it refuses to see itself in the most convenient looking-glass. It differs widely from pride. Pride delights to view itself in the mirror of conscious exultation; but anger with its ugly visage shuns the view of itself. Anger is an infirmity—an unfortunate infirmity: It is both infirm and deformed.

Looking at the pictures of murderers and confirmed evil-doers, it is easy to discover the want of regularity in the natural features of the countenance—the symmetry of the physiognomy. There is a woful want of that peaceful openness of gentle disposition which has been displaced by the deep and hidden mysterious something known only to the searching gaze of the adept. By studying characters, one may behold that tigerish disposition impressed in its own hieroglyphics: "I am as I am, a tiger by nature or practice or both."

Fierce as this daring monster is, he seeks a hiding place where he may securely commit his atrocious acts. He lurks in secret places, and prowls under the shades of darkness. He is a fierce tiger, yet like the doers of evil, he is at home in the dark. He loves darkness rather than light, for in his own intuitive conception he perceives his deeds are evil; and as is the case of all classes of evil-doers, know his practical traits, works to the disadvantage of others and expecting similar returns, seeks the cover of darkness. In his rapacious nature he feels that he is against all, whom he dare meet in combat, and therefore expects to reap his sowing. He prefers darkness in which to commit his deeds as then it is not so easy to behold him in the commission of his nefarious deeds.

There is much consternation to the inhabitants of the once

darkened Heart, when at the knocking and wooing of the once rejected Spirit the door of the benighted sprang open, and the light of the cross darted into its darkest recesses, and thus enabled the Heart to take a practical view of itself; and especially of its imminent danger. This light revealed its state and condition and the future consequences. It so startled this Heart of its conscious condition that this fierce monster, representative of anger, like his companions, broke from his lurking place—his former dwelling—and seeks another abiding place. He has discovered without the least doubt that an enlightened Heart is no place for his dwelling. From this fact we are very strikingly admonished that anger will not dwell in an enlightened Heart—it may cross it, but will not dwell there. The dwelling of anger is an evidence of the darkness of the Heart.

These illustrations may easily be recognized in a person truly converted from sin; and especially one who was a subject of undue temper. When struck by the light of truth, when its burning rays permeate the nethermost recluse of the soul, when the power of truth is twenty to the score, and the light makes its revelation twelve to the dozen: the lion and the lamb lie down together, and a little child leads the once vicious tiger. Of these facts we will speak more freely in a future chapter.

If the tiger remain in this Heart, of necessity, he must part with his ferocious nature (which as we said he never will submit) therefore, he prefers to abandon his hiding-place. Seeing the movement of his companions, he follows suit. He goes! and as long as the Spirit warms that Heart and keeps in it the shining light of truth, he can never return.

The Tortoise, the object of our next illustration, being also afflicted by the sudden and uncongenial change, crawls from his nestling, on his way in search of a place better suited to his peculiar disposition.

There is a slowness said to be the foundation of surety and

security; but sloth is several steps backward, and has no affinity to sureness. Sloth is a dangerous slowness, and invariably places the individual in its own way or in the way of others, and not infrequently in the way of destructive elements. Sloth is not ordinary slowness, but degrees beyond. It is like the seeing of the blind of which we so often hear—"I have not seen you for several weeks," says the blind man at hearing the voice of a friend; yet, he might have been blind for a score of years. "I see you, boy; I see you!"—and yet he is totally blind. This slowness, better known as sloth, is of the nature of the seeing of the blind. It merely thinks (of its security) when in reality the reverse is the fact.

Take the hearing as an example. Go to the house of God, and there listen to the divine word in all its power, wisdom, and solemnity. Listen to its wonderful instructions, gracious warnings, and terrible threatenings. Hear its self-sustaining facts, reasonable deductions, and touching appeals. Give attention to its offered mercies, tender entreaties, and final conclusion, if the offer be refused. In solemn and unmistakeable tones the warning goes forth: "These shall go away into everlasting punishment: but the righteous into life eternal." Notwithstanding the declaration gives the strongest evidence of divine utterance, unsaved men and women listen without the least emotion, and occasionally their listlessness is mixed with merriment or trifling. In such cases you can but contrast the slowness of hearing with the blind man "I have not seen you for several weeks." The poet touched this case in the following lines:

"Rocks can rend; the earth can quake;  
The seas can roar; the mountains shake:  
Of feeling all things show some sign,  
But this unfeeling heart of mine.

To hear the sorrows Thou hast felt,  
 O Lord, an adamant would melt:  
 But I can read each moving line,  
 And nothing moves this heart of mine.

Thy judgments too, which devils fear,  
 Amazing thought unmoved I hear;  
 Goodness and wrath in vain combine,  
 To stir this stupid heart of mine."

This is the nature of the slowness of hearing which the sloth represents. There is a stir of emotion at seeing certain things, as there is of hearing of terrible calamities; but, alas! it is that of fear of consequences, but not of the cause producing the effect. A moment's dread of the product, but not of the producer; of the rod, but not of the hand which holds and guides its terrible strokes.

Another example of this sloth may be observed by seeing as well as hearing. Emotions are not always of the same nature. They differ as does the sound of each string of a stringed instrument: the smallest, and generally the shortest, subjects to the most rapid vibrations, gives the shrillest sounds—dies quickest; but the heavy bass sounds in deeper tones and lasts longer.

The beholding of sudden destruction, especially when life is connected (for a man will give all that he has for his life) unavoidably creates emotion. There stands a lofty spire—three hundred feet high. Men are working near its top. Without warning the scaffold gives away. See! the men are coming from its terrible height, striking rails and rebounding. Their remains rent in pieces are scattered hither and thither! Excitement rages! Various are the thoughts of beholders, and especially those who descended the dangerous place just before the scaffold fell. All are crowded with emotions and sorrow. The escaped rejoice because of their escape, and sorrow because of the unfortunate. They rejoice because they were not among the dead, unprepared; they are sorry for the dead who met their fate



at a moment when they least thought. Soon these emotions subside, the thoughts wear away, and the horrible catastrophe passes into the happenings. The persons who escaped this dreadful event soon throw off the thoughts of this terrible scene, and become as frolicsome as though they were without concern for their souls' interests. That awful scene did not help the soul's condition, but to the reverse, seemed only to stir it that it might rock it to sleep, that it may rest more securely under greater danger and fiercer condemnation. This is one of the fruits of slowness of seeing, hearing, or feeling—this is the spirit of sloth represented by the Tortoise.

There may be emotions, and stirring emotions, without the light of truth and clear perception. Nothing will drive these deadly sins from their lurking places but light—the light of truth.

There are other truths beside the word of God, as there are other books aside from the Bible; but as the Bible is particularly *the* Book, so the word of God is peculiarly *the* truth. "Thy word is truth;" and when conscientiously received, sheds the light of knowledge on infallible facts.

Light is not in the truth, or it (truth) could be seen wherever it might be; and we know truth is not always seen. Neither is light of the truth, or it (truth) would always be self-revealed. The light of the eye is from natural sources, but the light of the soul is of the Holy Spirit. It is the work of the Holy Spirit to pour light into the darkened heart, but this can be done only when the door of the soul is opened. Entrance must be given to the eye, the ear, and the sense of discernment of the soul. This being done, the Holy Spirit imparts the light of discernment and this makes the soul the most uncomfortable in beholding its dreadful situation; hence, when it discerns its contents in all its loathsomeness and repulsiveness it groans, being burdened; and seeking to know more assuredly its condition loathes itself.



Awakened as from a deathly sleep it sues for help, and thus sloth, represented by the Tortoise, leaves with his vicious companions. He goes because he is forced to depart. As light and darkness can not dwell together, neither can sloth and activity of soul remain housed in the same soul—they can not dwell together because they can not agree; and Amos inquires: “Can two walk together, except they be agreed?” The stronger invariably conquers, and here light bears the sacred insignia of King Emanuel: sin and Satan seek other lurking places: so there goes the crawling Tortoise. Be—with you, Tortoise; we would not mean it if we said, God be with you.

The last of the seven vile creatures representing the seven or complete number of atrocious sins of the human Heart, is the much hated serpent. He, too, has found it utterly impossible to longer remain an inhabitant of this Heart, whose door having been opened, receives a supply of light, and the gracious kindling of the divine fire is undergoing a radical change; too radically changed to entertain the representatives of the powers of darkness. Serpent, as he is, and subtle and crafty as he would be, he meets his check in the light of truth. His chief object is to confound or make the truth obscure, and darkness is the instrument with which he accomplishes this object.

Sometimes he presents his misleading principles in the form of a question—not decided, doubtful, or containing contingency. His confusing and deceiving interrogatories must be cautiously watched. Listen—“Hath God said, Ye shall not eat of every tree of the garden”? “Ye shall not surely die.” “Your eyes shall be opened and ye shall be as gods, knowing good and evil.” “*If* thou be the Son of God, command that these stones be made bread.” These are like the Grecian oracles, or the conjuror’s diagnoses or peculiar revelation: a vestige of truth (just sufficient to mislead), much doubt, and more falsification with an abundance

of ambiguity so combined to be a kind of Gordian knot, appearing without commencement or ending—quietly asking to solve.

To unravel these complicated intricacies, when truth, doubt, and falsifications are compounded in proportion to suit the occasion, requires the light of keenest discernment. This light can be obtained from no other source than the Adorable Spirit. It is He who lightens all darkness, scatters the fogs of unbelief and the mists of ignorance: furnishes us the looking-glass by which we can see our true selves. See ourselves not merely as others see us, but as we are beheld by God himself.

In revealing to us ourselves—which we do not know as we think we do—He shows as our real condition, not as we are thought to be, but as we appear in the light of divine revelation. He presents to our visage the gospel looking-glass in all its clearness; and looking, we behold hateful pride, persistent lewdness, gluttonous intemperance, stupid avarice, fierce anger, careless sloth, and bitter enmity. To behold them in the light of the gospel of truth shed by the Holy Spirit, suddenly flashed, generally creates the craving of a more distinct view. The glimpse of an apparent spectre in a partially dark room, to a clear mind, coerces the chance of a clearer view: throws open the door for better survey.

It is true, the longer the heart remains the abode of these terrible sins, and so under the power and influence of Satan, the weaker becomes self-control, and the stronger the enemy's grasp. This natural consequence may be noticed in the walks of life. It is easier to stop swearing after a few oaths, than it is to stop after scores of years. It is easier to stop telling falsehood, if the effort to stop is made soon after commencement, than it is after becoming an adept. It is easier to stop smoking, as soon as one has been made sick by the first indulgence, than to stop after practice has be-

come a habit It is easier to stop the use of strong drink, after drinking a few glasses, than it is to stop, being a habitual drunkard.

These things are so; so it is when Satan has been allowed to use his power to control the will, as in all other cases; practice makes perfect. The constant use of the hammer strengthens the arm of the blacksmith; the using of the mind to think rightly, strengthens the mind to think rightly: so using the power to control strengthens the power to control. When the key has been delivered to Satan so long, it becomes his apparent property, and he uses it as such. He closes the door against all enticing or besieging powers; against light and truth, and especially against the former; knowing that where there is no light truth is useless—powerless. Satan's object is to keep the heart in utter darkness, and he does it to perfection if he is allowed to do so: for with all his power he must accord with the will of the individual. Knowing this, he makes every effort to control the will, and too often succeeds. Though Christ was and is God He could not even heal a man against his will; hence, he said: "Wilt thou be made whole?"

Satan is far from having unlimited sway over the human will, only so far as the power is yielded to him. Though in many cases they have that appearance, because he offers such stubborn resistance in surrendering the power he has had in controlling the will.

Knowing that his control depends upon his success in persuading, and to persuade he must deceive; he can see no better chance to deceive than in darkening the comprehension. Being the king of darkness, he wraps the heart in horrible gloom, and through coercion and deception controls the will. He closes and bars the door against the appearance of light, and in this barricaded fort stations his imps, under his immediate direction to hold securely their position by diverting the attention from every vestige of truth,

and by obstructing every ray of light, which when successful, makes the usurper master of the situation.

Under his regime—as in Figure 2—he meets no obstruction, save the occasional rapping and wooing of the Holy Spirit, which his control enables him, by the acquiescence of the heart, to subdue—to drown or stifle. The very countenance of that heart bears testimony that Satan is king, and his hosts in their usurped places make them their home.

But another die is cast. The things which were are not. The Spirit in His upward glance has changed His position from left to right, and at the occurrence of any circumstance which conveys a remarkably striking truth to this heart, stirs the emotion, the Spirit shifts His upward to a downward glance, and taking advantage of the stirred emotion which awakens the faculties to the truth demonstrated, scatters sparks of His divine light to the discomfort and utter confusion of the inhabitants of this heart.

Various are the causes of such emotions. Sometimes it occurs from the sudden death of a friend, acquaintance, or relative: for we see the angel—Figure 3—presents to the eye of this heart, death in the form of a ghastly skull, and the cause, an uplifted sword. This represents truth demonstrated, but could have no effect on a darkened heart. The opportunity, therefore, is to present them while the emotion is stirred by the demonstration made from the exhibition by the ray of light.

Running thoughts of sad events often occasion an upward glance which causes an aperture of the heart, and this gives the advantage to the Adorable Spirit to scatter rays of His divine light into the heart; and catching a glimpse of itself it often opens to see if the glimpse is real or imaginary. The opportunity is utilized by the divine Spirit who increases the force of His seraphic fire. This breaking into the stronghold of sin and Satan's power, creates confusion, puts the host to flight, so that even Satan, the oldest and

bitterest enemy, is forced to follow the example of his companions, though greatly against his subtle design, goes with a reluctance noticeable from the throwing back of his head even after part of his body is out; but go he must: "For thy light is come, and the glory of the Lord is risen upon thee."

. At the opening of the door of the heart, ten thousand arrows of the Almighty escape their quiver in the essence of divine light, dart the enemies. Yes, every ray quivers with barbed instruments forged for the king's enemies. When they struck the serpent they brought to him the pains of the original malediction: "Thou are cursed above all cattle, and above every beast of the field, upon thy belly thou shalt go"; and so he goes from this heart, but not without a lingering gaze: he looks back, unworthy creature, loath to relinquish the place he meanly occupied; but he must go, no matter how much against his will. Light and darkness can not occupy the same place. He would linger to gaze, but the light sets the heart in tune, though lowly, it warbles between sighs and groans:

Whom man forsakes Thou wilt not leave,  
Ready the outcasts to receive;  
Yes, all my simpleness I own,  
And all my faults to Thee are known  
Ah! wherefore did I ever doubt?  
Thou wilt in nowise cast me out;  
A helpless soul that comes to Thee,  
With only sin and misery.  
Lord, I am sick—my sickness cure;  
I am in want—enrich the poor;  
Under Thy mighty hand I lie,  
Lift me now, not by and by.  
Lord, I am blind, O, give me sight;  
Lord, I am weak—I ask for might:  
A helper of the helpless be,  
And let me find my all in Thee.



Hearing this, the serpent throws his head forward and with haste leaves even the boundary line.

IT PRAYS.

God of gods, Elijah's stay, O hear and pity my condition. I would be thine, gracious Redeemer, cleanse and purify my heart. Light of light eternal life, Thou alone can give grace to help in time of need; I need Thee, Saviour of all mankind, I need Thee, gracious Spirit, to build up the broken places of my weakened will; to bind up the wounds which sin has made and to mollify the raging of all sinful desires. Have pity upon me, Jesus of Nazareth, the sinners' friend—the world's Redeemer. Grant me perfect peace, and henceforth enable me to resist all temptations; to resist evil thought or action of every kind. Set up Thy throne in this unworthy heart of mine and never from it more depart, but lead me unto everlasting life; I will bless and praise Thy name forever.—Amen.



## CHAPTER IV.

## A CONTRITE HEART.

CONTRITION is sincere humility, brought about by a sense of sin and its guilt, and the consequent displeasure of God on their account.

In this condition, the proud and self-willed heart is truly humbled, and willingly and gladly submits to unconditional obedience to God who is willing to become reconciled through the blood of the everlasting covenant. God knows the proud heart afar off, but "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise"—sang the Psalmist. Yes, more than this: "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." A great prophet said: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

None but one who feels himself a sinner can be contrite, hence the Saviour came into the world to save those who feel that they are sinners.

There was a time when we thought, as do others, that sorrow for sin was an indispensable necessity to conversion. This idea is held by a very large number of not merely persons, but theologians. The idea advanced is that Paul said, "Godly sorrow worketh repentance to salvation not to be repented of." The expression is correct; but one

word in the sentence shows that it is not indispensably necessary to salvation. That word is "Worketh."

If the ungodly feels the weight of his sins and becomes sorry for them, if his sorrow be of a godly sort, it will undoubtedly lead to salvation. But Paul did not mean to say by any means that sorrow is the indispensable prerequisite to salvation.

We preached a sermon when we were a young minister of the gospel on repentance; and as far as we can remember, we had nine points to complete true repentance. The Lord pardon us for such fallacy.

As to true repentance there is no stereotyped prescription, except: "Believe on the Lord Jesus Christ and thou shalt be saved."

We deem it a very necessary thing to set forth the worth and excellence of sorrow for sin—Scripturally termed: "Godly sorrow"; yet it ought to be shown that this is not indispensably necessary to salvation. What the apostle really expressed and intended to convey is, that when a person is sorry for sin, after a godly sort, continuing, it will terminate in the salvation of his soul. It was not his intention, neither is it true, that no one will receive pardon for his sins unless he be sorry for his sins. We repeat, continued godly sorrow will terminate in sound conversion; therefore it ought to be cherished; but that it is not indispensable to salvation we desire to impress.

If it be true that no sin will be forgiven unless we be sorry therefor, this would be a bar to forgiveness for sins ignorantly committed; and all sin must be forgiven or punished; and as sin is an abstract quality the person committing it must be punished or forgiven. If forgiveness is impossible without sorrow, there can be no forgiveness for sins ignorantly committed; for no individual can really and truly be sorry without being conscious of some flagrant violation. We state again—we desire it to be understood—that

godly sorrow leads to repentance; but sorrow for sin is not the only way to be rid of sin. In fact, that is not the way to be rid of sin, but leads to the direct way—it leads to see its hatefulness; its destructive nature: hence, to forsake sin.

But, there is a more direct way—a shorter way. Sin is bound to us by the hold we have on it, and it is not possible to let go that hold unless we obtain help—help which is mighty. We must take hold of the stronger and so be rid of its power. When one clings to Jesus with all his might, as an offending child clings to an individual to escape the whip, the bonds of sin are bound to break loose. We can not forsake sin when it has once taken its abode in our hearts without an immediate substitute; but we can substitute it when it is our will to do so.

Any man, woman, or child—in full comprehension—can will to be Christ's without giving notice to the enemy; and sorrow for sin is a kind of giving notice to the enemy that we are about to change our condition.

We are not certain that Zaccheus was sorry for his sins when Jesus said to him: "Zaccheus, make haste, and come down, for to-day I must abide at thy house." The next verse says, "And he made haste, and came down, and received him joyfully." Now, to us, to receive Jesus joyfully—rejoicing—means conversion; and Zaccheus was a great sinner, no doubt. We are not certain that Matthew was sorry for his sins—he was a receiver of custom—when Jesus said unto him, "Follow me." Of all the apostles we have no record of any who gave evidence of sorrow for sin, leading to conversion, but Paul himself. Peter was sorry for sin, as we all are or ought to be when we offend Christ after we become His disciples.

Godly sorrow is an excellent thing, but sometimes people offer it as satisfaction for their sins. While we were pastor of a church at Beaufort, N. C., we knew a person who said

she had been seeking Christ sorrowing for thirty years, another for twenty-five years, another for twenty-one years, another for sixteen years, and yet another for ten years and so on. Now these persons were seeking Christ sorrowing until they felt satisfied that their sorrow was acceptable to God. We were never made more sensible that godly sorrow is not repentance than at that time. To be the means of bringing those persons to Christ, we were compelled to use the unvarnished truth—Romans 10: 9, 10—“That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” This plain and positive Scripture brought them to see that their salvation depended on believing in Christ, and confessing their belief. Thus godly sorrow leads to salvation, like the baptism of water—neither is indispensable. Jesus said: “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter the kingdom of God”; yet we perceive that the thief was saved on the cross without the baptism of water, for while he hung by the side of Jesus, He promised him the happiness of heaven. This is true, and yet it is necessary that persons should be baptized—no person ought to attempt to go into His presence without baptism, because Christ commands it—but it is not indispensable.

Now we come to treat of a contrite heart, and while we have stated that sorrow is not an indispensable necessity to salvation, we join the apostle in declaring: “Godly sorrow worketh repentance to salvation not to be repented of.”

Here we present a contrite and enlightened heart:

Figure 4.



A BROKEN AND CONTRITE HEART.—PSALM 51:17.





Figure 4 represents a heart enlightened through the operation of sincere contrition. As in Figure 3, it realized its true condition, humbly sued for mercy, it found grace to help in time of need. Its contrition, as in all cases of the kind, comes from a realization of its condition from the revealed will of God as seen by the light of the Holy Spirit.

Now and then even the spirit of the worldly minded, through some adverse circumstance, becomes weary and feels its need—its real need: need of rest. For rest every wearied individual hankers, and the tossing of the waves of life produces weariness.

As the spirit labors amid the surging waves and foaming billows, sailing on the ocean of existence, sometimes against rolling waves and contrary winds from day to day, especially as the seasons change, and there is no sight of harbor or land; the wearied spirit flags—it groans for want of rest, being burdened.

Again, on other occasions winds abaft, the bark with winged sails glides on the motionless bosom of the deep like the phantom ship; only instead of, "Silence on the air," there huzza and merry-making, and the gently dancing waves produced by the movement of the ship play around its prow, and no one treads her deck; "Not a seaman on the mast; no hand to guide her helm"! But suddenly a change occurs. The sleeping winds awake and in fury attack the gently gliding bark whose dreamy seamen had ceased to watch for contingencies; and raging, every yard and spar uttering doleful cries of fierce alarm, while lashing waves with scattered sprays bring the dreamers to a realization of the true condition and circumstances; and in the darkness, natural to such occasion, cast a drifting anchor and wish for the day. They wish for day that light may come to bring some pleasant rest at night. They have no hiding-place, if worse should come, save in the "may-bes." They shudder when they are compelled to face the fact. They

are weary, but to whom shall they flee for refuge? Their striking need they can not deny, so in a moment of extreme depression, cry out:

"Rest for my soul I long to find;"

and the needed opportunity having occurred, the gospel peals the Saviour's tender invitation: "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Figure 4 represents, as we have indicated, the condition of a contrite heart of a person who, having passed through other stages in humble contrition, answers the gospel invitation and yields to the Spirit's wooings. The countenance bears with marked pleasantness the assurance that the peace of God which passes understanding abides in the soul. The Holy Spirit in the form of a peaceful dove has again changed His position from that of Figure 3, where over the left side of the heart He pours a stream of celestial light into the previously dark abode of wicked spirits to their utter confusion. Now He has descended into the center of this heart and expands His wings—the Holy Dove—and now in the place which Satan once occupied, He settles Himself surrounded by His divine halo, to the discomfiture of all evil influences.

This blessing the contrite heart receives not merely in answer to his own prayer, but that of the loving Saviour who promised: "I will pray the Father, and he shall give you another comforter, that he may abide with you forever; Even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." Here the Spirit answers to the rhythm of the impressive lyric:

"Expand thy wings, Celestial Dove;  
Brood o'er our nature's night;  
On our disorder'd spirits move,  
And let there now be light.

God, through Himself, we then shall know,  
 If thou within us shine;  
 And sound, with all thy saints below,  
 The depths of love divine."

Over the right of this heart, where once stood the angel with a skull and an uplifted sword—death and its instrument—the angel now sits with an uplifted cross in his left hand, and in his right hand a tablet bearing the inscription: "Come unto me and I will give you rest." This is, indeed, what the soul long needed.

"Rest for my soul I long to find:  
 Saviour of all, if mine thou art,  
 Give me thy meek and lowly mind,  
 And stamp thine image on my heart."

The angel lifting up the cross and bearing the tablet containing this remarkable inscription—"Come unto me and I will give you rest," is the well-known figure of the work of the true gospel minister, as represented in the Apocalyptic vision (Rev. 22: 16) "I Jesus have sent mine angel to testify unto you these things in the churches, I am the root and the offspring of David, and the bright and morning star." This light is of the Spirit, produced by the word. The word is an indispensable essential, for without faith it is impossible to please God, and faith comes by hearing the word, as the apostle puts it: "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? \* \* \* So then faith cometh by hearing, and hearing by the word of God."

The offered mercies of God being accepted, the countenance or expression of the face in brightness and loveliness, bears witness to the truth; hence, the lovely countenance of the newborn child of God. The sight of the eye immediately over the heart (which may be seen under the neck) is keener to see, to weigh, measure, and divide.

Speaking of the beautiful appearance of the countenance, during the many years of our ministry the one thing that lay at our heart above others has been a desire and labor for the conversion of sinners, and thousands have been the converts under our ministration. We have been very observing in this glorious work, and one of the most striking things in the conversion of souls is the appearance of the countenance of a newborn babe of Christ. The visage of no person is more admirable than that of the newly-born child of God. It may truly be said that the countenance is a true index of the heart. It is from the countenance that detectives discover murderers and other criminals. If at any time the countenance bears a resemblance to its Creator, as it did in the days of its innocence, it is when it is born anew in Christ. Every aspect changes—every faculty is remodelled. Pure oxygen is to the nostril as sweet perfume; the vibrating vocal cords of the feathery songster give pleasure to the ear as would the birds of paradise; a drink of cold water awakens pleasure to the taste as a draught from the perennial springs; so sensitive is the feeling of touch that he shrinks to press his finger to the injury of an insect. To see good and evil, and to discern the one from the other, though they be ever so carefully compounded (for the chief victory of the enemy is his subtle ability to compound truth, doubt, and false as the occasion may require) is a gift of the newborn soul. By the inward eye he discerns when coming in contact with different elements—the false from the doubtful, and doubt from truth: so doing, he escapes destructive doses. The keenness of the inward eye is for this and similar purposes. When is presented to him the Gordian knot the keenness of his discernment enables him to loose, or like Alexander, to sever it with the sword—the sword of the Spirit, which is the word of God.

The eye of this heart is not so conspicuous as those of

other hearts, but the sight is keener by folds. It is like the eagle's eyes, which are said to be so keen they can clearly discern at the greatest distance the running of the smallest animal, and so obstruct the escape of its prey. "The eye of an eagle," is proverbial. This is also a gift to the truly contrite heart. The light of the Spirit imparts peculiarly keen sight, and when consistently utilized, keeps the tempter at bay, and the heart under special care and in Almighty's hand. Then it is truly safe, for from His hand no one can pluck.

The star under the eye of this heart presents a different appearance from that of others. In that of the servant of sin, it is entirely darkened. In the dawn of the soul it is partially so—it shows light only on the upper part, while the lower part is affected by the gloom which gives it the appearance of the dawn of the morning. It is struggling for noonday light. It is not yet in full sight of the Sun of righteousness, from which it may receive burning rays to lighten its darkness.

In that of the contrite heart, though it seems somewhat smaller, it is aglow in peculiar distinction; and why not? Under the Sun of righteousness whose direct guidance floods it with a bountiful supply of the living stream of glowing refulgence.

Its brightness, we said, is reflected from the sun, as is the case of planets in their respective systems. This star shining in the soul, enables the individual to know his whereabouts—to rightly navigate his way on the ocean of existence; and though this is a figure, and therefore can only be perceived, like the earth's equator, it is of no less importance than that imaginary line to travelers—this star is a guide to travelers to the bar of God. Yes, it is like Polaris—the north star—which guides travelers, even sailors over the trackless waves of the deep.

This star is seen by faith—it is under the eye of faith. It



is a realization of a special divine presence in the essence of God's grace shining in the soul. It is ready to join in the chorus of praise and thanksgiving to Jehovah's name, and to do as did the morning stars which "Sang together"—while the sons of God "Shouted for Joy."

This star must faithfully be kept in view, or a certain knowledge of the individual's whereabouts can not readily be obtained. This it is which brings about in the Christian life the "Think" and "Trust"—are you a Christian? "I think so"; "I trust so." When the sight of the star of the soul is lost, then comes the doubt of the real condition of the individual. He is a wanderer from the faith, and this is termed "backsliding"—a wanderer is a backslider. He is not positive of his real condition. He has lost sight of the soul's morning star.

This will occur of itself, occur as a consequence, when the favor of God is lost or doubtful. This will occur through neglect or indulgence. Neglect of duty, prayer, attending on the ministry of the word, the Lord's Supper, praising and giving thanks for benefits received, allowing one's self to fall into apathy and coldness, and the like; indulging in sinful tempers—games of cards, idle and unprofitable conversation, speaking unkindly of others unnecessarily, harboring unkind feelings which sometimes grow to hate, etc. Under such influences the star grows dim and finally sinks from view. Then and there is required self-examination, earnest prayer and seeking, and letting go the object which darkens the horizon.

It is the view of this star—the clear revelation of God to man—which gives the countenance that pleasing glow and peaceful consolation. One can read from that lovely expression: "Peace with God and all mankind." This is the true condition of the heart represented by Figure 4.

The light of this heart and the manner of its distribution is another noticeable feature or consideration. The light is

marked by flaming torches scattered equally through the entire heart. They enable it to discern the feature of every approaching object, and to discover its aim and object.

It might readily be noticed that in Figure 3, the flakes or torches of light are sparsely scattered according to number—they are few. The contrary is true of Figure 4—they are many and therefore are profusely scattered over the entire heart; hence, the light is, as a natural consequence, greatly increased. The greater the light, the better the discernment. There are a great many stumblers for want of light, and a great deal of darkness for want of seeking light. Sin committed for want of light may not always be chargeable, but being in darkness for want of seeking light is a sin that is always chargeable.

It is true in this as in other cases: "Half loaf is better than no loaf at all"—but causes and effects are never removed from the mind of Diety. A small amount of light will enable one to discover objects, but not very small things which in multiplied numbers amount to large things; and, too, in their individuality are easily overlooked for want of brightness of light to discern. Small print can not be read in partial darkness; small moths destroy the most costly garment with greater ease than the most ferocious mastiff. A mountain may be seen in the shades of night, but it requires brilliant light to discover grains of sand—yet mountains are formed of grains of sand. Hence, the brighter the light, the easier it is to discover small things of which the large are formed: and cruel moths may be seen and their destructive work prevented: when once done, no matter how it has been accomplished, whether the destruction has been by an elephant or by a worm; it is done. A dead man is dead whether from heart disease or pain from his finger. If a garment is destroyed, it is destroyed; whether by a mastiff or a moth. If a soul be lost, it will be lost; whether by little sins or big sins—by no light or want

of more light—the end is accomplished, that is all; and this is one of the enemy's forts—"Enough!" You know enough! time enough! done enough! right enough—light enough! Enough for him, but not for the soul's interest. It may not be enough to satisfy divine justice which often waits in patience—it might not be sufficient to meet the demands of the most lenient side of mercy. Enough! No! not until the fullest measure is completely packed; the grandest victory well accomplished, and that not of ourselves, but in and by Christ. This is only truthfully realized in the perfect peace of awakened consciousness, and in the steady and well-poised steps treading the chilly waters of the mystic Jordan—in the throes of death, when Jesus Himself makes the announcement: "It is enough! come up higher."

Of the pleasantness of light, the wise Solomon said: "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun"; and of the fullness of this light, Paul said: "At midday, O king, I saw in the way a light from heaven, above the brightness of the sun"; and David prayed: "O send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles."

The light—the burning torch of the power of divine truth—has completely driven from their lurking places the representatives of the seven or complete number of deadly sins. Even the slothful tortoise has succeeded in clearing the boundary line of the heart, and still he goes.

The proud peacock has made his exit in haste, with the closed feathers of his tail, and looks back in utter amazement as though he questioned the fact: "Have I had to leave my home?" Yes, verily, proud bird—the less must give place to the greater. The light is come, and in this heart the glory of the Lord has been revealed.

This proud bird never expected to be driven from what he supposed to be his abiding place; but, alas! he is routed, and

thereby lost the air of his conceit. He is out of the pride of his life—he closes and folds the mark of his pride in a visible condescension. His pride has fallen, and “Pride goeth before destruction, and an haughty spirit before a fall.” If this be true, this contrite heart has escaped its fall. No wonder the pleasantness of the countenance.

There are parts of our nature which persons frequently inquire, why were they made any part of the whole, when they contained the root of so much bitterness? It must be remembered that qualities which are indispensable in carrying out certain principles may be twisted in other directions to accomplish, if not quite, almost the reverse; and such are connected with our free agency.

It must be understood that pride does not always imply arrogance, but sometimes, behavior according to a sense of worth; abhorrence of what is beneath one’s position—unworthy of his place; self-respect; self-esteem; elevation of character, and the like. Just think of this quality being wanted! what would be the result? Yet it might be asked why persons are allowed to exercise it to their detriment. This calls in question the exercise of free will, which is the groundwork of virtue, and which is indispensable to the happiness of intelligent beings who must first prove their moral worth. In questioning the consistency of this, we may also question the utility of the production of aconite, known to be a terrible poison; and may just as well ask why the Creator made the tasteless, colorless, odorless nitrogen, which, when breathed alone, destroys life, because it can not sustain it. But we may ask another question: are these things without special use?

It is evident these things are made because life, to some extent, depends upon them; and when rightly used in proper proportion add to the vigor of life and health. Is this not a proper reason for their creation? Similar is the reason for the existence of pride. It is poisonous when used out

of reason and contrary to its created purposes, which though too often is the case, can not do away with its indispensable necessity. Therefore in this, as in all other cases, the greater contains the less. Pride is in the world; it is here of necessity—it must be used circumspectly.

Pride is like a mighty ship on the ocean of existence, and liable to the storms of life; it has a helm, which when used aright, turns it “Whithersoever the governor listeth.”

Pride is not essentially hurtful, yet so it becomes, as its intended use is diverted or misapplied. Is it not an essential benefit when it presents the claim of good behavior and demands a place for moral worth? Can that be lightly spoken of which abhors that which degrades the higher aspiration and tends to lower the head which God created upright? Will a man spurn the spirit of self-respect, self-esteem which thirsts after an elevation of character and all that is therewith connected?

This is pride—but not peacock pride. The arrogance which corrupts the nature and hurts the essence of the virtue there is in charity, is to be abhorred. The pride which looks at its own features with only pleasure, though displeasing, and prizes them alone for their exclusive beauty, and discovers in all excellence the *I*, *Mine*, and *Me* possesses only the selfish aspect, and is not merely damaging but destructive—it leads to eternal destruction. The eye which is open to every natural and unnatural circumstance, watches the condition of the heart with more than ordinary interest; and as the Adorable Spirit sheds his light on that lurid dwelling, the Spirit of grace utters its voice to the supercilious peacock: “Out of my way, deceiver of my soul”; and having received his complete clearance—yes, his prompt discharge; he is compelled to go: so he goes.

An observable feature of this evil may be noticed from the fact that its representative invariably and persistently



attempts to linger and look behind, even when the hope of remaining is completely removed. Behold the supercilious bird of this as well as of previous figures, even though the toad and tortoise seem fleeing for life, it (the peacock) gazes behind with an earnestness which is expressive of returning at the slightest opportunity—though fleeing for life.

Every individual has some besetting sin—if not one thing, another, and this often becomes a weakness of the soul; and that peculiar weakness ought to be watched lest it give place to others.

After the heat of conversion has somewhat subsided, this peculiar weakness or besetting sin makes strenuous efforts to regain its former position; and unless special care is taken, succeeds. Chief among besetting sins is pride. This makes its appearance in different ways and under different circumstances.

Sometimes pride makes its appearance in the form of deep humility. A college once conferred upon a minister the degree of Doctor of Divinity; to show his extreme humility he published in different papers his refusal of the honor. To our mind this was false humility. You generally find less humility whence you hear mostly: "I am your most humble servant." Then, the same weakness may appear in different forms. For instance, a person who is given to ungovernable temper, at conversion may manifest the disposition of extreme warmth, and thus give evidence of the radical change. The disposition to anger is so completely changed that there seems to be no trace thereof, save as it may manifest itself in zeal; it is necessary, however, to watch the crouching lion.

This manifest disposition causes many persons to decide that the worst sinners make the best Christians, when they are changed; but closer consideration reveals the fact that there may be a change of anger to zeal; and that this is not without danger—the danger of reversion—of similar revo-

lution. This strongly represents the necessity of the Saviour's great command "Watch": What I say unto you, I say unto all, Watch."

Take the character of the Apostle Peter as a convincing evidence of this generalization. "Then Simon Peter having a sword drew it, and smote the High Priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword in the sheath." "After awhile came unto him they that stood by, and said to Peter, Surely thou art also one of them; for thy speech betrayeth thee. Then began he to curse and to swear, saying, I know not the man."

Peter was a man of passionate nature, and when he thought using the sword was necessary, he was not afraid to use it though it cost his life. This was done under the inspiration of zeal, but when that zeal was cooled down, he used passion in another way, went to the other extreme: "Curse and swear" to what he really knew to be false. We all need to watch.

From this incident we perceive that Peter before his conversion cursed and swore, and in the coolness of his zeal, returned to it with all the ease of a sinner. This is a case of temper, as it is sometimes called—it is the overcoming power of anger; and if in anger this is so plainly manifested, pride, an essential part of man's make-up, if not so clearly manifested, is as much, if not more a lurking reality.

Pride is an essential quality when in its operation it is for elevation. Knowing its advantage, it hides itself under the shadow of supposed necessity, pursues its way in its course of retrogression with more wonderful success than either of those terrible evils.

One of the successful games of pride is to commence its work with essentials—consistent pride—then, precision in essentials—everything must be said or done according to rule and at certain times; it proceeds to strenuous precision

and so incorporates non-essentials ; yet to the person they do not so appear: finally, if not checked, they resume their former and often most extreme position. It may begin with a rule for everything. A rule for the use of each of the five senses, for moving, speaking, acting, and finally for limiting and governing others according to your own standard of perfection, which notwithstanding their imperfections, you are not willing to make the slightest allowance, because you can not see in others nor in their views the perfection discovered in yourself. This brings you to be a critic of almost everything which does not come to your own standard, and at last, finding yourself the *Ne plus ultra*—the only source of perfection—fail not to see imperfection even in the works of creation and divine revelation. All fail to come to the standard of the proud critic.

These are some of the works of the pride of the human heart, represented by the peacock. Pride which goes out when the grace of God goes in ; pride which lingers and looks behind watching its chance to return, and finding a chance will return and reign with greater power than ever. Watch the peacock ! he never goes willingly ; neither will he stay willingly. He goes only by tremendous force ; he goes marking his former place with his look ; he goes to return if chance there be ; he goes and will return unless a barred door and constant vigilance be kept.

To accomplish its condign work, pride assumes so many phases. It takes liberal parts in so many things, and hides itself under such flimsy veils. Pride will assume to be gracious, merciful, kind and benevolent—these are only qualities of goodness. Pride gives to the needy, that it may be seen or known to be liberal or benevolent ; that it may see itself held up to the gaze of all who pass by ; that its work may be glorified and immortalized and emblazoned on the annals of earthly existence. Pride may bind up the wounds of the stripped and wounded for the name of a good Samar-

itan—a sympathizing healer when there is no God in it; it may forgive a large debt, not because the Lord so commands, nor the urgent demands of the case, but to be considered generous. Not because the debt is due by the poor and needy—a widow or orphan—no; but rather when it is due by some rich concern or institution—the debt, though much, is all forgiven! What is it? to earn a name. Pride enters God's holy temple, and there separates the rich from the poor, the learned from the unlearned, the noble from the ignoble, the master from the servant, the light from the dark (we call them, white from the black) which things God regards with disdain; for He looks at the heart and not on conditions: He regards "The low estate of his handmaiden."

Pride enters the pews in the presence of God and sits to criticize—approves or disapproves—even the message from God. Yes, pride enters the sacred enclosure—the pulpit—and trusting in itself, assays to do wonderful things for self-gratification and glorification; but now he goes, looking back: lock and bar against him; but "Watch."

The ram or he-goat—the representative of the second of these deadly evils—is on the run; it is well to keep him running, for his head is hard and very hard indeed—both in heeding and in butting. He runs in gamboling and frolics and to accomplish his general aim of evil design; otherwise he never runs unless compelled to do so, and that at a great risk—the risk of his life. He now runs, because he is compelled to do so; he must be forced to keep on his journey. He is a stubborn animal.

This penitent, or contrite heart, has had its liberal parts of bitterness after seasons of apparent sweetness: the bitter sometimes turns the very memory of the sweet into bitterness. This heart has been in bondage of the meanest kind, under the terrible yoke of the merciless enemy of God, man, and good. Having discovered its condition through the

Spirit shed upon the revealed truth, sued for peace—the peace of God which passes all understanding. Throwing open its door gave entrance to the divine Spirit to make its center His abode. The Spirit, having brooded over its nature's night, and into its darkest corners shed its light, revealed the presence, and compelled the going of these vicious imps. The divine Spirit sets sacred fire to their tracks; so the goat—with his companions—though noted for stupidity in many things, feels compelled to double his speed.

It must not be forgotten that the goat represents lewdness, one of the meanest vices in existence: the goat himself being one of the meanest creatures living.

We have spoken of the stubbornness of this animal in previous chapters, but to be acquainted with his traits of character will cause one to feel it is hardly possible to say too much of the evils of this vicious brute. Though in the representation of his going from these hearts he does not look behind like the peacock, it is not because it is foreign to his nature so to do; but to the contrary—as we instanced in a previous chapter of our witnessing the goat being thrown from a boat, overboard, swam ashore and turned back, looked at the boat and uttered a lamentable cry—because his running, being forced for the time being, takes up all his attention. We have no doubt as soon as he discovers his freedom from immediate danger, he will not merely look back, but make strenuous efforts to return. It is his natural disposition to linger as long as possible, and if compelled to go—as is the case of Figures 3 and 4—he will make an effort to return at the least possible opportunity. A goat is one of the creatures which never learns by the severest chastisement. We said his head was hard both in heeding and in butting—he does not run to avoid the difficulties of the severest troubles of the past, notwithstanding however



severe the suffering might have been—he will try today as yesterday, never mind what may be the consequence: that is his nature. A goat puts his head through a fence to eat some tasteless or bitter leaves, is caught by his horns, and suffers intensely; he will repeat the same thing as soon, if not sooner, than he is free from pains on the same account. It seems all for which he cares is to do what he feels you do not want him to do.

Lewdness is not a subject which can be as gracefully discussed as some others, yet it is more cancerous in its workings than almost any other evil. It is a pitfall into which once having fallen, you are likely to remain—once descended, you may claim the “goner’s” cap—in many instances irretrievably gone!

Libidinisism, dissoluteness, lustfulness, wantonness, licentiousness, etc., are other names for lewdness; and by them the meanness and lowness of this curse may be conceived; and from which any reasonable mind turns in disgust.

No person wishing to bring up modest boys or girls ought to keep a lot of goats around him. It is well to consider this view without requiring further explanation. To keep these animals your children will miss certain inestimable qualities which will affect their morals in the future. The goat inspires lewd habits, they being a part of his nature—from the lewd proceeds lewdness. Very few evils cause more sorrowing and suffering than lewdness; to our mind it has only one rival—intemperance: like the stubborn goat, it is not easy to force lewdness to go.

In Figure 4 the goat seems to disown the character of stupidity, unless persons will confess their inferiority to him, at least in the trait of staying where they are not wanted. Being forced to, he leaves in double-quick time the place which refuses him comfort or welcome; while there are those who linger and loiter where they receive no comfort; but contrariwise, disgrace, abuse, and unmentioned maltreat-

ment. This is true of the life of lewdness. God and the lewd only know what such creatures must endure, and it is wonderful how little the Christian world does to relieve them. We condemn without special efforts to relieve. Some are ready to bring to the Master, as judge, an individual and exclaim, "Master, she was taken in the very act." This is to condemn, but what to relieve? In many cases, if the person guilty of such charges, were to apply to them for relief from their terrible situation—for work for instance to enable them to sustain themselves, they would unfeelingly be turned away.

Lewdness and profligacy are brave and brazen, and like the goat they are hard to go; but he finding it impossible to stay can do no otherwise—so he goes leaping.

Lewd habits are variously contrasted, such as—hereditary, careless attention, poor instruction, questionable company, bad reading, strict attention to unseemingly sights, unchaste conversation, associating with careless persons before proper habits are formed, and the like. There are but few even hereditary evils, if taken at the proper time—for there is always an opportune time—which can not be healed. It is often said, "What is in the marrow can not be out of the bones." This saying is true in almost every particular, though often misapplied. When a disease is in the marrow, it is not an easy thing to extract it from the bone; but many moral weaknesses, if taken in hand at the proper time, would prove far-fetched when applied to the marrow in the bones.

A great deal is said in relation to hereditary diseases and ailments, but our belief is not very strong on that point. We do not believe that if our father and mother were consumptive as a natural consequence they would transmit the disease to us. We rather believe—with all deference to physicians and scientists—that the transmission would be weakness and susceptibility of the lungs. From this con-

dition if we be careless and contract colds without caring for them at the proper time, the susceptibility of our lungs would as a consequence produce consumption. As a general thing men must do their part to be producers—the fathers killed the prophets and the children builded the sepulchres.

When the sons of the prophets said to Elisha: “O, thou man of God, there is death in the pot”; the prophet commanded to cast in meal: “And there was no harm in the pot.” It is often the case that there is a need of meal to change the taste and effect of bitter gourds.

There can be no doubt, in the condition of our nature, evil is easier bosomed than good; but that does not say that good can not be ingrafted. It is sad to state, nevertheless true, if the friends of good and right were as anxious to establish their principles by practical efforts as the enemies are to establish evil and wrong—the former having the God of Jacob for their helper—it would not be long ere righteousness covered the earth. Take the rum-seller for instance. He will take the youngsters and issue to them free drinks—drinks at his expense; thus making them drunkards with the hope of gaining their patronage in the future. We will not say that there are no Christians that will do similarly, we believe there are, but so few are willing to sow seeds trusting to the future, especially when the future seems distant.

Many physical evils, if sought out in their early stages when it is possible to divert the consequence, might easily be overcome; but once seated, the best medical skill fighting to the bitter end, proves a failure. And they are not more important than moral ailments. Physical ailments can only kill the body, but moral ailments kill soul and body at the same blow, and rob both of the society of the good here and hereafter. If moral ailments are more dangerous than physical, does it not seem unreasonable that so much greater effort should be put forth for the recovery of the

physical than the moral or spiritual. There are many children come from diseased parents, and for this reason the parents or guardians watch with care and earnestness what is supposed to be the inclination of the children. Colds are attended to and broken up when merely a cold, because it is known that colds lead to consumption, and that the father or mother or some near relative suffered and died from that disease. If the cause can be diverted, the disease never appears, though the weakness might have been inherited—no congenial soil for seed and there will be no rooting and springing up. We have to but try and prove this generalization. If it be discovered that the seed is there—a careful person with abundance of common sense can discover it—remove all congenial soil, and let the stony place alone appear; and for water, feed it with the scorching rays of summer's noonday sun—die it will; die it must! and as in nature's garden, so in the physical, and the same is positively true in the moral world. Sow your seeds ever so carefully, and in the absence of congenial soil they die. The best mare will cease to be fruitful in succeeding generations if you corrupt her product and make thereof a mule—a want of congeniality will call a halt to propagation. All things, but special creation, are subject to growth, yet congenial elements are the real cause of growth.

As an evidence of this fact, take a firm nature, wrap it in what is supposed to be bond of affection; then unfold and show it was duped—the soil was not congenial—and rarely that soul ever loves again. Congenial objects cause growth: put fuel to fire and there will doubtless be a burning.

To what is called hereditary evils turn your attention at the proper time, give them your care with proper attention, select attendance, company, reading, sights, conversation with constant and wholesome precepts and example; proper habits being formed, the evil or inclination will be



found uprooted. The failure of this attention leaves the strong man to hold the fort, and his seven imps are scattered over its domain, and the nature is contorted to meet their demands: it is not an easy thing to drive from their situation (enclosed by stubborn will) his Satanic majesty with his imps. But when the opportunity offers itself, the Adorable Spirit scatters His holy fire amidst the vicious crowd and so confuses them that even the stubborn goat leaps in his efforts to escape.

This is the work of the Heavenly Dove—Adorable Spirit!—to give sight to the blind, hearing to the deaf, strength to the weak, to cleanse the leper and cast out unclean spirits, and to give life and light to the dead.

There are those who having lost respect for the lewd and debauched, set them aside forever; and at sight or hearing of their names, no matter what might have been the change, give the sigh of scorn, even if the goat in them has taken his departure, and the Spirit of God occupies the place. So doing, they scorn the Adorable Spirit, not thinking that the place He dwells is good enough for angels or men. Often not realizing that in scorning the place of His dwelling, they offer reproach to the occupant. O, how often this is done! Sometimes it is done thoughtlessly, and at other times it is done thoughtfully and recklessly.

Persons who are always ready to scorn are not the exemplary moral nor truly godly, but rather the pretenders. It is often thought an easy way for a pretender to screen himself is in the shadow of another. The guilty holds guilty ones in abhorrence. The innocent has no need of pretension, but he is merciful, like his Father who is in heaven is merciful.

Was there ever a more earnest and persistent crowd than that mentioned by St. John which brought, probably dragged a weeping woman to Jesus saying: "Master, this woman was taken in adultery, in the very act. Now Moses in the law



commanded us, that such should be stoned: but what sayest thou?" Never was there a more guilty crowd than that which brought the accusation against the woman, as the sequence showed. "Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own consciences went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

The Holy Scripture has not revealed to us what it was that Jesus wrote, therefore, all which may be said is mere conjecture. Dr. Talmage in his "From Manger to Throne," in his diagnosis conjectured that the words written by Jesus were "Hypocrisy" and "Forgiveness." That does not seem to us sufficient to drive away such a crowd of evil-doers intent upon merciless vengeance upon a criminal. The thing which seems to us more reasonable when He said: "He that is without sin among you, let him first cast a stone at her"; He then wrote in the dust the name of her persecutor with time and place of the committing of similar crime—"Beladen-beredach committed adultery near Kidron, 15th Abib"—and he beholding his accusation, and conscious of the fact departed in haste; and so Jesus continued His work till there was none to cast a stone. So when He said unto her: "Woman, where are thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more."

This action of the Master ought to be a great lesson to the human family. It ought to create sympathy for the erring instead of condemnation. Sin ought invariably to be condemned, and the sinner ought to be shown the evil of his ways; but the Christ-like will be merciful toward the sinner.

It would not have been well for some of our nabobs and elite of social life to have been present; for as Jesus said: "Neither do I condemn thee: go, and sin no more"; as the woman passed by, they would naturally have turned their heads—their eyes being too pure to look upon anything which had been so polluted. Ah! and so it was, Peter upon the house-top, and a vessel descending unto him from heaven containing four-footed beasts and a voice came down from the same heaven, saying: "Arise, Peter: kill and eat"; but he said "I have never eaten anything that is common or unclean." Beasts in the sheet let down from heaven; voice from heaven commanding Peter to kill and eat, yet he sees things not clean enough for him. Coming from heaven, they must have been cleaner than the mouth which cursed and swore to a falsehood; they must have been as clean as he whom Christ addressed as Satan—"Get thee behind me, Satan."

Now, Peter was not wicked in this expression, for he was in a trance; but God would show him that whatever He had cleansed, no man or woman had a right to call unclean. If the goat is gone, do not frown, or scorn, or turn up the nose at the cleansed. For no other cause than this many a bird perched upon high limbs has fallen to the earth—fallen to learn the sting of scorn.

Reasonable persons know that goodness and purity do not show themselves in the scorn of others—not in the unfortunate—for said a great and good man, when he saw a drunken man lying in the gutter: "There lies A—— B—— were it not for the grace of God." No man has anything

of which to boast. If some men were placed in others' positions—the position of some who have been taken in faults—they might have done worse. Not having been tried is no evidence of what one might or might not have done. It takes a would-be French count to announce: "I am the Count of Angou, Sire." Now if he were a count he would be in a count's place—act like a count, talk like a count, and so save himself in announcing himself a count; for "The tree," said the Saviour, "is known by his fruit." Goodness and purity are known chiefly by their sympathy and tenderness towards the unfortunate.

A sympathetic thought may produce a kind word which is calculated to work miracles in bringing individuals from the death of sin to the life of righteousness, and produce many stars in the speaker's crown. On the other hand, a scornful look may give a lie to his human sympathy; nay, tell the truth that there is a want of sympathy, thus causing the wretched to say: "There is your Christian—nobody cares for my soul"; and so concluding cares for nobody; he sometimes feels that God has given him over. The enemy is not slow in suggesting these thoughts, and the pure and good are not the persons to be used as the means of confirming them. The scornful is self-condemned, for it is only the person who deals in falsehood who believes nobody—the thief trusts no one. The reason is this: "I can not trust myself, what other mortal can I trust?"

The Christian man or woman is a representative of the meek and lowly Jesus, in these cases he or she ought to act cautiously. The goat is going with all speed, and without even a chance to glance behind; but his determination to return is just as good as that of the peacock—the representative of Christ should see that he gives no occasion for his return. Remember it is the delight of the enemy to strike a sore finger because it is ready to give pain. You have ten fingers, if one be sore, you will invariably strike it;

so wherever there is an infirmity Satan will use it for all that it is worth, and without caution he will therewith wreck soul and body. Infirmities, though apparently healed, are ready to give sign that friction will uncover a source of corruption. On these accounts, it is indispensably necessary to watch; yes, to fear, as exhorted the great apostle: "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." If this is applicable to persons in general, how much to the spiritually infirm—to the lewd, even after spiritual renovation. He is like a person who lost a limb, though healed and supplied, is nevertheless maimed.

Having spoken of fear, it is necessary to mention that there are two distinct kinds—filial and servile. Filial fear is that reverence and holy affection all children have for their Father—God; and their chief desire is to please Him in thoughts, words, and actions. This holy desire when conscientiously practiced casts out servile fear—the fear of torment is servile. It is scarcely necessary to warn a person against servile fear, for it comes as a consequence. It is the fear of the result likely to come from conscious evil and a doubt of forgiveness therefor. It is possible, however, for the enemy of souls to put into the hands of a naturally fearful person a magnifying instrument which presents false views to the disadvantageous gaze of the specially unskillful, in order to produce slavish fears, the mother of mistrust and distrust; but as a general thing, servile fear is the result or consequence of a want of confidence, the result of conscious evil.

John Wesley, the founder of Methodism, spoke of a fear which tormented him because of evil thoughts which arose in his mind, which he wrongfully attributed to the work of an impure heart, not having as yet discerned that they were the suggestions of the enemy, and that we are not accountable for his suggestions; but for harboring or entertaining

them. This fear is detrimental, though it is not the result of actual evil, and must be watched; for it, like other things, grows and expands itself, and engenders mistrust. Mistrust severs faith, the connecting link of salvation; and without faith we can not be acceptable to God; for says the unalterable word: "Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Fear is the cause of mistrust. It caused Peter to sink when walking on the water of Gennesaret: it is the fruit of little faith, and finally becomes the fruit of no faith. On the occasion of Peter's sinking, the Saviour said to him: "O thou of little faith, wherefore didst thou doubt?"

As fear grows, trust in God sinks. Learn to trust, and keep trusting. Trust God for little things, trust Him for great things, trust Him when there is not the slightest sign or apparent chance of accomplishment, trust Him in the dark as well as the light, trust Him on the mighty ocean as well as the land: quote His own saying to Abraham—"Is anything too hard for the Lord?"

For the reasons stated, it is necessary to watch, or the occasion will come when you will have cause to fear; for says the Apostle John: "Fear hath torment." It is almost impossible, however, for a person who is conscious of having pleased God to have that slavish fear.

The advantage of Satan is magnifying, exaggerating, and misapplying. In these he accuses the tender conscience—as he did Mr. Wesley's, causes the individual to mourn over evil of which he is not guilty, and thus destroys the peace of God which passes all understanding. That fear has torment, and when matured, without riddance, produces death eternal. This may be escaped by observing the Saviour's admonition—"Watch." Watch the inbred disposition of the human nature which is represented by the goat and keep him going—busily going; for the slightest opportunity obtained he will be back again.



In Figure 4 the swine follows the example of the goat, is in full speed on its way from the heart now enlightened. This unclean creature is not very fond of running races—is not noted for swiftness of pace—but he is now on the race-course, and ought not to be denied the privilege he earns by being termed a good runner: he is compelled to go. He, like the goat, does not look behind, as does the peacock, for you know he is the representative of gluttony and intemperance, and without considering the nature of the swine, his will is, evidently, to return—intemperance!

No evil under the sun has fewer apologies than intemperance, because of its dire detrimentality to the human family; yet it is more freely indulged in—probably, except pride—than any of the noted evils. We are not writing a treatise on intemperance, and therefore can not enter as fully and freely as we would into the detail of its horrible domain, but the going of the swine, the representative of intemperance, demands our consideration\* of a few things touching that terrible evil.

The goat represents intemperance as a mythical view, but the swine as a practical fact.

Many persons, no doubt, not acquainted with the mythology of ancient lore, and who are not inquisitive to learn the reason—though they might have had the thoughts—wonder why the goat is the general representative or sign at the doors of grogshops or rum saloons.

The ancients with their polytheistic views, recognized gods of the hills, gods of the valleys, mountains, rivers, harvest, protection, etc., etc. They had a god of wine whose name was Bacchus, son of Jupiter and Semele—she was the daughter of Cadmus. Bacchus, the god of wine, was represented by a ram-goat.

The cause of this representation might have been from the fact strong drink makes a fool or a goat of a person (a fool and a goat are often used synonymously), therefore its god

was represented by the goat; and the rum-sellers put the goat as a sign, saying: "Come in here, and we will make a goat or a fool of you." The goat is the sign of the god of wine.

I have often thought, passing rum-shops and seeing the ram-goat as a sign, surely the drinkers have lost self-respect. I do not see how a person of self-respect can be seen in any place, to participate in any thing whose sign is the representation of a vulgar goat. This is another evidence that intemperance causes a man to lose self-respect.

To me—knowing the goat as I do—the sign reads: "The frequenters of this place are hard-headed—will not heed, but butt against each other and themselves: play the goat and act the fool"; or "Come in and learn to be like a goat and play the fool." We would not go in such a place, God being our helper. This may truly be said of the goat and the visitors of drinking places, and thus the sign—the goat.

It must be admitted that intemperance is applicable to more than the habit of strong drink; for the word *Egkrateias* translated temperance, in Acts 24: 25, signifies, self-control, restraint of passions and evil inclinations, prudence, chastity, and moderation in general; the violator and intruder seeks death. It is nevertheless true, intemperance caused by the use of strong drink is malicious and destructive in the extreme. It is this main branch of intemperance the swine represents, and of which we speak.

The great Apostle of the Gentiles placed temperance between two of the greatest subjects the Scripture contains—righteousness and judgment to come. The Scripture says: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled." It is not well to remove temperance from the situation in which the inspired writer placed it: between righteousness and judgment to come; for intemperance will not merely limit the work of righteousness, but in the power of its might—and it possesses that might—

blot righteousness from present memory, and hasten the violator to judgment and all of its retribution.

Intemperance has many staunch friends, such as the weakness of vitiated human nature, which is ever ready to overdo with the good intention simply, to do; in misapplying with the good intention of applying; in applying one thing to accomplish another, and finding that it accomplishes the contrary with dire results, nevertheless, continues the baleful practice which often ends in destruction. Yes, one of the greatest evils of which intemperance is capable, is what is called moderate drinking. This is the most successful way Satan has devised to sow the seed of death in a *no-harm-way*—looks and laughs at the abundant harvest of destruction.

Some persons, for the love of drink, contend that what is called moderate drinking is beneficial; that it invigorates the body and in many cases does the same for the mind.

As to the appearance, at a glance, without consideration of the ultimate result, but few persons will assume to contradict the beneficial invigoration, though contradiction can be sustained when results are called in question. It does appear that strong drink may be used as an invigorator, but the final result must be kept hidden therefrom; for persons who are really acquainted with the practical and physiological views of the human organism and its mental operation have long since arrived at the falsity of this hypothetical theory. "Whosoever applies the stimulus of ardent spirits to cheer the body or invigorate the mind, does violence to the laws of his nature"—says a noted physiologist and physician—"puts the whole system in disorder, and is intemperate there and then, even before the intellect falters or a muscle is unstrung." Is this great authority saying too much? Experiences of millions are ready to corroborate the statement.

Intemperance is noted for the physical ruin it works on the body, and moral ruin in the soul. It debauches both soul and body at a single stroke: no evil does more!

We have the testimony of the most eminent physicians known, that the habitual use of ardent spirits generates a frightful number of bodily infirmities and fierce diseases; such as loss of appetite, nausea at the stomach, disordered biles, obstructions of the liver, jaundice, dropsy, hoarseness, coughs, consumption, rheumatic pains, epilepsy, gout, colic, palsy, apoplexy, insanity, idiotism, etc., etc. These are said to be the result of tippling, where the offensive name of drunkenness never reaches, and is often transplanted for the benefit of generations unborn.

Intemperance is a dreadful way to torment, and the creature which represents it is as mean as it is inferior. One may even indulge in intemperance moderately—as some people term it—as an invigorator; but at last, in many cases, the excitable nature flags, the higher powers give away, life lingers, and often the whole process terminates in the slow torture of death of soul and body. Though not very graceful in its movement the swine is going—keep him going: he is the representative of intemperance, and intemperance is the sin which kills in time and condemns in eternity. Or ever the silver cord be loosed; the golden bowl broken; the wheel at the cistern being clogged, stops; the dust pulverized by intemperance goes to the earth; and the spirit polluted by this terrible stuff goes to God to be driven from His glorious presence.

We do not wonder at the cry of the prophet Isaiah: "Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink." The wise man declared in the book of Proverbs: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." The evils of intemperance are many and terrible. Intemperance brings men from eminence to beggary; deprives



one of respectable societies, and makes him a taunt and a byword. It betrays its confidence, and carries men behind their coffins to the gallows. It makes men the accomplice of the most hideous crimes, and brings poverty into families of wealth. It makes widows of promising matrons, and orphans of cheerful little faces. It breaks asunder the sweetest domestic ties, and causes home to change its name, appearance, and former circle, and be without the simplest means of comfort. It makes idiots of shining intellectual powers, and paupers of flourishing business men. Intemperance occasions vagrancy and debauchery of the once proud, self-respected, and renowned; and causes many a broken heart of mothers, wives, and even fathers. It carries millions to untimely graves, and breaks asunder the love which budded and blossomed in the most cemented hearts. Intemperance makes that which was once lovely to become hateful, and makes the refined and modest, vulgar and abusive. Yea, what is evil and degrading which can not be accomplished by the habit of intemperance? Look at the swine as it goes, trotting, swagging from side to side and imitating the staggering of a drunken man; keep him on the go; and in so doing, keep from the Bacchanalian crowd. There is much in inhaling the fumes of death; it often proves death to life, destruction to happiness, influence, reputation, and success; it often robs of life in this world and of life eternal in the world to come.

We spoke a few moments ago of intemperance carrying men behind their coffins to the gallows. This brings to our mind a circumstance which we witnessed during our travels on the Gold Coast, West Africa, about the year 1864. We went to the jail at Cape Coast, to visit a condemned man—a soldier—a Jamaican by birth, who sat in the lonely cell, in shackles, awaiting his dreadful doom.

The day of his execution arrived, and the soldiers in arms and accoutrements, headed by their officers, stood in front



of the jail, and the poor criminal was brought out and placed in a cart behind his coffin. Part of the soldiers in front were led by a band and drum and fife, and part in the rear of the condemned man—they took their march—a couple of miles—to the place of execution.

Having arrived at the place of execution, the commanding officer called a halt and ordered the gallows to be surrounded by the soldiers according to companies; and the dejected-looking Sammond—Sammond was the name of the condemned man—was marched to the gallows. Preparations were made—his arms were pinioned and so were his legs, and he was asked if he had anything to say. Standing under the rope which dangled over his head, in a faltering voice, he addressed the crowd of soldiers and civilians, said—as near as I can remember: “My friends, I am soon to die. I will soon be in eternity. I am a Jamaican, and my mother is in Jamaica, and she has no idea that her son is on the gallows at this moment. Oh, how she would feel if she knew it; but what can I do, I can not help myself now, but I could before I committed the awful crime for which I am to die.

“Before I die, I want to give you a word of advice, take it as from a dying man—a man who has had a terrible experience: I will soon be ushered into eternity. Friends— young men—shun bad company and strong drink; for bad company will lead you to strong drink, and strong drink is capable of leading you to this place: they have brought me to this place. What will my mother say when she hears I died on the gallows! Strong drink brought me to this. I went out of barracks one night, and with others indulged in drinking. I returned to barracks and a comrade of mine and I had some words. He called me names, and while he was stooping down, I went to him (I was drunk) and I plunged a knife in his back which killed him instantly; and now I must pay the dreadful penalty; I must die in this

disgraceful manner. O, if I had let rum alone, I would have saved myself from this disgraceful death, and would have saved my mother from agony. Young men, let strong drink alone! None of you know my feelings to-day!"

When he had uttered the last sentence, the sheriff and assistants had to support him. You could have heard the sobbings from the standing multitude. Officers, soldiers, and civilians sobbed audibly. It seemed utterly impossible for men to restrain themselves. The black cap was drawn over his face, the noose was adjusted under his ear, and the victim of drink swung between the heaven and the earth, writhing his shoulders, and his feet trembled for many minutes. He strangled to death—his writhing continued for about fifteen minutes when he was finally pronounced dead. This we saw and heard. Do you blame us for hating strong drink in any shape or form? We hate strong drink with perfect hatred! If we liked the goat or swine at all, it is when they are going—running for their lives. Keep them not merely going but gone.

As we have noted intemperance from the use of ardent spirits, we ought not, reader, refrain from mentioning that other destructive habit which loves to accompany strong drink. We ought not to refrain from striking at it, notwithstanding you can not shake a limb without disturbing and jarring nearly all its leaves. The majority of men and a goodly number of women are given to its unfavorable habits. We mean the unclean and destructive habit in the use of tobacco—the beloved though noxious weed. This is undoubtedly a branch of intemperance, and ought not to be omitted for policy's sake.

It is a good thing to be in the majority, but no conscious person should take side with the majority when it is in the wrong and destructive way; for wherever right is, God is there; and some one said: "One and God make a majority."

Thousands on the wrong side are honest, or we should

say, frank enough to confess their wrong; but either refuse to go on the right side or to confess their inability—their weakness in the hand of this little withered devil—to do and hold to the right; and that alone, if there were no other, proves it to be a terrible evil; an evil which undertakes to succeed, ten cases out of eleven, in completely controlling the human powers—making a slave of a man. We hate slavery and can not love the slaveholder. We hate tobacco, and if for nothing else, we hate it because it attempts to make slaves of men; but otherwise than that it is a terrible evil. It is an evil to be shunned, though noted men indulge in its destructiveness.

Let us note a few facts—the result of its destructive use.

Tobacco is known to contain the venom of narcotic. The influence of narcotic on the brain tends to delirium; and its operation on the blood weakens its vitality.

The blood contains the vital spark of life. It is the builder of the entire structure of the human system; the restorer of all wastes by diseases, by wear and tear according to consuming nature. It is the sustainer of all actions produced by members of the body.

Now, when its vitality is weakened, the consequences may be conceived. Narcotic disfigures the corpuscles of the blood—makes them oval instead of being round, as is their natural construction; and in this way they cohere loosely and lie scattered on the field of the microscope; and like a scattered army are more liable to successful attacks by invaders. When the corpuscles are thus scattered by the effect of narcotic, they can not repel the attacks of diseases, and so easily become their prey.

No reasonable person doubts the fact that narcotic works on the nervous system, though it must be admitted that sometimes it appears to strengthen it, and there may be isolated cases in which it does, but in general, it excites and unstrings the nerves, and therefore demands for its satisfaction

a continuation of the excitement until finally it flags and yields to the inevitable.

Now, it is evident that the string on an instrument can not render proper service when loose and incoherent. To show the destructive power of narcotic, it may take some time, with certain individuals, but the ultimate result of the use of tobacco on the nervous system and in vitiating the blood is beyond a doubt; and the more nervous person feels the immediate effects—and some are candid enough to confess it.

If the use of tobacco, producing its narcotic fumes, endangers the human system by inviting attacks of diseases with scarcely any power to repel, makes life a burden, and superinduces premature death; its destructive influence is more than apparent, and its use calls for unqualified condemnation. But its use is an unclean habit, and we do not think any person will attempt to deny this truthful and plain manifestation.

The unnatural and super-abundant discharge of saliva from smoking is not clean in its appearance, but that from chewers of tobacco and snuff is merely filthy.

Look at the cuspidore of a room where the users of tobacco sit; look at the tobacco squirted on the streets, cars, and other public walks and places, not to mention the bleached corners of the mouths of the aged tobacco users, when the pride of constant and immediate attention is abated; and the terrible smell of the horrid fumes pouring from every pore of the body and perfuming garments, though not so much recognized by the individuals themselves. Here, it might be said, the high and the low meet together, and the enemy leads them all. Is tobacco no harm? yes it is.

This goat ought never to be allowed to stay in the form of this destructive weed, vitiating and destroying the human system so divinely arranged by its Creator.



But the use of tobacco is wasteful as well as destructive. It is paying dearly to be injured. If we must be injured, we would have to be paid therefor. It is destructive physically and mentally, and costs more than would be supposed at a glance to accomplish its nefarious work.

It hurts the mind in that it paralyzes—after the habit has been continued long enough to upset the vital cord—the mental powers; and as it is difficult for a drowsy person to produce deep, searching, and powerful thoughts; so is it for the brain made drowsy by the use of narcotics or alcohol to render similar service.

Again, the manufacturers of tobacco and whiskey, like Pilate and Herod, make friends for the better accomplishment of their financial gain; and for the more rapid spread of intemperance, some whiskey manufacturers furnish whiskey to be manufactured in tobacco, which is done to create and cultivate a greater taste for whiskey in the use of tobacco. Thus it may be found that ninety-five one-hundredths of the users of tobacco, have cravings for strong drink. Tobacco and strong drink do more to hurt the human race than pen or tongue is capable of expressing.

Well, says an enthusiast: "Don't believe that tobacco kills anybody." That may be a person's belief. All persons have beliefs and disbeliefs, and some have a right to them and others have not. The learned and the unlearned, the thoughtful and the thoughtless, the wise and the foolish, all have beliefs; but remember beliefs are not facts. They are merely guesses at facts which often prove to be false.

Some men tell us (though they ought to know better) they believe there is no God. Is that a fact because the fool says in his heart (for so the Scripture calls him) there is no God? Did Thomas' doubt of the resurrection of Christ keep the triumphant Redeemer in the grave? No! a thousand times no! He rose in spite of Thomas' disbelief! Truth is truth, belief or disbelief, notwithstanding.



Tobacco destroys life (of almost everything of which it comes in contact) and if this is not so the world's chemists make the false statement. They said they have extracted its venom and tried it on life, and it invariably proves instant death; so we again repeat—tobacco destroys life. The smoker and chewer are in danger of its destruction, though the quantity used at once may not be sufficient to produce immediate death; it evidently keeps death in view with the intention of making it its terminus.

The greatest physicians in this country agreed that tobacco was the chief cause of the death of one of the greatest men of his day: the late General and ex-President Ulysses S. Grant. Do the doubters believe this? If he still doubt it, let him go to a chemist and see him extract a few drams of the venomous juice of tobacco. Let him not drink it himself (he would not if you told him to do so) but administer it to some living creature—of his own—which has no soul, and see it turn over, kick, and die; then let him go on his way saying: "Don't believe tobacco kills"—he will beat Thomas.

Tobacco is destructive to health, life, and happiness; it is a branch of intemperance, and the habit contracted by its use proves that it is intemperance itself; forasmuch as it can not be given up at will, and thousands have proved this. Let it go with the swine, my converted brother or sister; it is no good save to satisfy an inferior craving, generally created by itself and its like; and in return tries to destroy the body, and strikes effectually at the mental and physiological powers. It is of the Bacchanalian companionship. It is represented by the swine which from this contrite heart is making its way in double time. Let him loose and clear the way, and give the Adorable Spirit His full chance. This intemperate habit is in the nature of the swine—let it run down a steep place into the lake and drown itself. Let the filthy beast go and carry with him all his own.

In turning from the flight of the swine, the representative of intemperance, as Figure 4 represents, we are brought to consider the amphibious toad, as we see him making his way from this heart, leaping, jumping with all his might. He is naturally slow, but something, to him disagreeable, has hastened his speed: it is light on truth. Shine upon this sacred page, Spirit of grace.

We have mentioned in a previous chapter that the very dwelling of this animal gives proof of its unhealthy companionship. It dwells in the unhealthy marshes and ponds of stagnant waters, and hoards up destructive elements for its health which would prove death to almost any other creature than a toad. This is the true spirit of avarice—the desire of gain for gain's sake—regardless of the interests of others.

A man is not a sinner because he is wealthy. There can be no sin in the possession of large fortune, or the Giver would be at fault; but it is in accordance with the disposition acquired by individuals who are rich. They trust in riches, instead of God. See how the possessors of millions get and hoard, while millions toil, beg, and starve in sight of hoarded wealth, while the bowels of mercy are closed against them. The more the rich has, the more he craves.

There is a gain which is honest and praiseworthy, and does credit to the gainer; and there is a gain which is avaricious by all intent and purpose, and does not merely do discredit to the gainer, but carries to him condemnation.

It is not necessary that a man should issue to the lazy and worthless his hard earnings in order to escape the name of being avaricious, but he who possesses should be merciful to the unfortunate. "Given to hospitality" is a demand of inspiration. But the spirit of avarice is a disease which does not stop at eating, but destruction. Is it possible for a man or woman, of human nature, to see a needy human being partly naked, hungry, and thirsty—yes, in a suffering condition and shut up from him the bowels of compassion?

Yes—some one says he is shiftless, lazy, improvident, etc. It is true these are against him, but shall he die because of his faults when it is in one's power to save him? Who is without a fault? When Jesus required the accusers of the woman—"He that is without sin cast the first stone"; they all went away without trying the project. To feed the hungry, clothe the naked, and administer to the necessities of God's creatures is the noblest work in the order of Providence.

The spirit of avarice, or desire for gain, often makes robbers of men—robbers of the worst type. He robs the poor and needy, though the robber possesses more than enough; robs the widows and orphans and ceases not to rob God: he is cursed with a curse. "Will a man rob God? Yet ye have robbed me." The man of an avaricious spirit cares not whom he robs. Whether his victim be living or dead, man or woman, old or young, rich or poor, fortunate or unfortunate, bond or free,—the condition makes no difference to the avaricious individual; he will not be satisfied until he obtains his craving: and is not satisfied then.

Do not misunderstand us. It is not avarice to demand one's own, even though it be from the poor, so long as you do not oppress the real needy. Some persons do not think they should pay their honest debts, because they are due to the wealthy, or because they are due to those who have more than they. That is robbery of a first-class nature. To steal is to take another's property without his consent; therefore, not to pay a man what is due him, whether he be rich or poor, is to take his property without his consent: it is a case of "Down right robbery"; and God's word says: no robber shall inherit the kingdom of heaven—rich nor poor.

Misery is truly a sin—a great sin; a sin against one's self and the bountiful Giver. It is truly a sin to deprive one's self of the use of the blessings handed down by Divine Providence for personal sustentation, for the purpose of hoard-

ing them up for gain's sake. This is another class of avarice—an inordinate desire of gain at the expense of personal necessities.

It is plain the man who will steal from himself, is not afraid to steal from God nor man. Sometimes the spirit of avarice steals on individuals. It commences, first, with reasons and good intentions. Not to be wasteful but careful. This spirit of overcarefulness—the product of carefulness—Jesus had occasion to check in Martha; and in so doing, He used language simple but touching. “Martha, Martha, thou art careful and troubled about many things.” The intentions often are—gathered fragments may have their use. That the more-than-enough of today may be found to be useful tomorrow; and if one be dead, used by the living. But it generally occurs, the more a man has or gets, the more he wants; and this continuing, no effort is spared in getting and holding. So pressing is the desire, when lawful means do not succeed as rapidly as desired, other means are called into operation, which may produce pain at first, but soon lose their sting. Avarice is a thief, and like other great evils, steals upon its victim. One is in it before he knows it.

Think of a man starting a small grocery store to support himself and family, but seeing himself making such slow headway; seeing the success of others who deal in the accursed drink, he makes every effort to supply himself with the needed license and strong drink, with anxiety to change his fortune; he starts out with pricked conscience, when he beholds the expense and destruction of others; but he soon crosses the annoying bar. Success is his intention—and now it becomes success no matter who lives or who dies.

The first man who gets drunk and curses and swears in his store pricks his guilty conscience, but he soon becomes accustomed to the way of wickedness. The first woman going to him with bitter tears because of the drunkenness of

her husband causes him to feel ashamed of his work; but finally he becomes so accustomed to the nuisance he attempts to kick her from his door.

His commencement was with good intentions, but he thought not of the latter end—now he has become a veritable demon.

Gain, no matter who is hungry; gain, no matter who is naked; gain, no matter who suffers; gain, no matter who is hastened to judgment; gain, if it can be lawfully gotten, but if unlawful, no matter—gain must be had. This is the spirit of avarice: it is more terrible than can be conceived at a glance.

The toad is on the leap—going from the contrite heart. The Spirit of grace has spread His celestial wings and scattered nature's night. He takes up His abode where once Satan reigned; the toad with his companion is bound to leave. Go, dirty toad! and carry all your mean principles—vicious brute.

It is always considered cowardice to run and the combativeness of the tiger corroborates this implication; but the tiger, like the other vicious animals, its companions, is on the run.

No matter how strong a man may be, if he be keeper of a house, when a stronger takes command, he is likely to leave; but when it is known that the irresistible puts in his appearance and takes control of the premises, the alternation is run or die the death of a fool. There is nothing brave in standing when there is nothing to be gained—without the slightest chance.

On this subject the Saviour said: "When a strong man armed keepeth his palace, his goods are in peace: But when a stronger than he shall come upon him, he taketh from him all his armor wherein he trusted, and divideth his spoils."

The Greeks had an idea that bravery—for which they were noted—consisted in success or die standing your



ground. It is truly bravery to stand and fight against the odds and the possibility of failure; and in this the most wonderful successes have crowned the courageous; but there must be a possibility of success, even if the possibility be in a hypothetical embryo; but where the positive, yes, inevitable failure—without the shadow of a doubt—is evident; it is playing the fool to fight or stand. To stand or fight is to deserve David's lamentation over Abner: "Died Abner as a fool dieth." If thy hands can not defend thee, remember the tiger—the fierce tiger!—use thy feet. He goes with speed. Go, ill-spirited beast. The place that once accommodated thee refused thee place. Go with thy company.

It is singular to note, but it seems certain, there is only one object of creation willing or capable of resisting the power of the Adorable Spirit; and that not by strength nor power, but by the ordinance of God, in granting the choice, and in allowing each rational mind the opportunity of working out its own destiny—that object is man. In his hands are placed the key and power to turn it at his will; and before him is placed right and wrong, and the consequence of each to be endured during the length of eternity. Right and wrong will finally produce their peculiar and individual consequences—right into everlasting happiness, and wrong into eternal misery. When the door of the heart is opened to the Blessed Spirit, at His entrance all within—not in accord with His nature—must depart; and it does not require the individual to do but one thing to secure the cleansing process: open to Him. Of course, this implies giving Him full control: He does the turning out and cleansing. At His entrance all must make a hasty retreat. The great as well as the small, strong as well as weak, the fierce as the gentle, the subtle as well as the stupid—all must go. The goat as well as the toad, the tiger as well as the peacock—all must go. Accordingly, the tiger is on the run. Go ahead, fero-

cious beast! go, for when a greater comes, the lesser goes. The Adorable Spirit takes up His abode in this heart; there is no abiding place for thee—go!

This animal—the tiger—is said to be a great prowler. He hunts his prey at any time, but especially in the dark; and thus you will find, the less persons are enlightened, the greater play is given to their baser nature. The light of nature and the light of divine truth are great powers in the universe. The light of nature is against the tiger; the light of divine truth is against the works of iniquity.

The tiger truly represents passion—anger! for in its rage it forgets the sting of burnished steel; the poison of barbed arrows, or the agonizing death of a gun-shot. Anger attacks his foes with a will which means conquer or be conquered. It was undoubtedly inspired wisdom which caused Adam to name this fierce beast; this unrelenting enemy, tiger.

There is an essential quality in man's nature which partakes—to some extent—of the nature of the tiger; but this is to be modified by superior qualities. Defending one's interests against opposing powers, or the disposition called "combativeness," is of that order. When this disposition, with its concomitants, is stirred or agitated, its product is anger, represented by the tiger.

The disposition to combativeness—including defending one's interests against imposition—is often found essential; but like things in general advances from the defensive to the offensive—the aggressive. It is not hard to turn from defending to offending. Defending generally puts one in the mood of offending; hence, the distance is not very great between warding off a blow and administering one in the spirit of aggression. The disposition, therefore, must be watched, and watched with godly fear and Christian admonition.

Anger is not always exhibited by striking. It has various

ways and modes in making itself manifest; and is not slow in doing so. In its nature it may be inherited or developed by nurturing ill-nature; or by continual agitating even a kind nature. Many a fierce dog has been so made by continually agitating; and the same may be said of kicking mules and every evil disposition.

Some good children are made cross by continual teasing, and the same may be said of men and women. But this disposition can be subdued, and ought to be subdued, since in it there is nothing commendable to the possessor. Anger may be subdued by handling it with care—going about it judiciously. Whether it be hereditary or cultivated, if not subdued, it grows with one's growth, and is strengthened with his strength. The stronger the individual, the stronger his anger, because he has wherewith to put it into execution.

That anger is a part of the human constitution, if not controlled—that is—it develops itself if not positively controlled—may be seen in children very soon after birth; sometimes it is seen before the child shows signs of noticing things. Its temperish screams tell what is seated in its undeveloped nature; but it is the power of judicious parents or guardians not merely to dwarf, but completely subdue this disposition; for while it is developing, it is not yet a part of the nature, but will be, if not subdued.

And now one would say, well, you seem to know so much about it, tell us how to proceed. We will try, and are sure if proper and timely attention is paid much evil will be prevented and unmentioned sorrows checked.

The heart is not so hard to understand, if carefully studied; and to know your own heart is to know others—circumstances and conditions considered and judiciously applied.

If we were asked to write a motto to guide in understand-

ing persons, we would write: "Know thyself fully, and you know others—conditions and circumstances considered."

Allow us to say here, the majority of bad-tempered people become so more by thought than anything else.

Let us begin at the beginning. There is such a thing as bad temper—developed and undeveloped; that is to say, having gained a permanent and prominent place in the human heart; and seeking to gain and maintain such a place. One is developed, and the other undeveloped.

The disposition of some infants—as already mentioned—is a proof that there is such a thing as hereditary evils, and when it is discovered (which to an ordinary mind is conspicuous) the evil ought to be immediately combatted. It is the disposition of some persons to draw out these evil inclinations—they ought to be blunted. Every effort ought to be made to divert the evil current. If fire must be put out we must not add fuel thereto. To leave it without fuel, and to take from it all that can be obtained quenches it the sooner. Anger can be subdued in children if sternly and persistently checked at the appearance. The trouble with some people is, they check it one moment, and encourage it the next.

If water is seen coming from the ground in front of a spring, it is easy to regulate the course at will; but it is not so easy to change its course when it becomes a river. Many a leakage if stopped, when such, would avert the swelling tide which sweeps groaning souls into vast eternity. Why throw fuel to the fire you do not wish to burn? no fire will glow and blaze unless supplied with fuel. No fuel, and the fire goes out. This is the dictum of nature's law; and things are thereby governed. To understand one's self fully is to comprehend not merely others, but to a great extent, the workings of Providence.

It is discerned that a child is temperish, or so inclined; the intention, of course, is to avert the current of this coming

tide. The first thing to do, of course, is to check and discourage the inclination by the most applicable means. We say the most applicable means because what will cure in one case may do otherwise in another. What will cure a poisoned man, will poison a well man—poison.

The first thing, then, is to seek and find the most applicable remedy—the remedy which will be the surest cure. Let us not forget that children at birth are not inferior to animals. Animals bring with them into the world sagacious instincts—to say the least, a child has those qualities; and the fact of its nursing when given a chance establishes this fact: it has at least instinct of the highest order.

The instinct of a chicken enables it to know the various calls of its mother—for food, to nestle, from approaching danger, etc. The keen alarm of the mother when she sees imminent danger can be and is appreciated by her chickens, no matter how young they are. What is to hinder an infant from knowing its mother's approbation and disapprobation? Have you never seen a babe tickled to the uttermost, and laughing with all its heart at some pleasant saying or gesture of its mother or somebody else? Have you never seen its countenance broken up and heard its shrill voice ringing, crying, at something said or done to displease it? How could this be done unless there was some sign of comprehension? It might not be the comprehension of an experienced head, but that of a babe. It understands more than you give it credit for. Apprehending sentiment without comprehending ideas is not merely limited to babes and children, but is really applicable to advanced age. But few of large numbers gathered to listen to a discourse comprehend every word or even every sentence. What they generally obtain is the sentiment. They recognize the beauty of the utterances, the excellence of the diction, but above all the favorableness or unfavorableness of the sentiment. Children or babes may not comprehend your words nor



your sentences, but they apprehend the sentiment. More than that, they know if they come from a determined mind—a mind which will be satisfied with nothing less than carrying out its reasonable determinations. They know whether you will yield to them or they must yield to you—they know, and act accordingly. You must therefore find the applicable remedy to take out and transplant—take out the evil and put in its place good. Having found the best remedy, apply it, only when needed; and when needed never fail to apply.

For example, the babe shows its temper by stretching or throwing itself back and screaming. Instead of pressing it to the breast and kissing it, the sharp and stern—No! no! with shake enough to remind it that you are to be regarded, and a judicious repetition with a determination to be conqueror at the beginning, will ninety and nine times out of a hundred bring the little fellow to recognize your superior will and demand obedience. When this fails the slight play of the fingers upon its skin, in a place it will do no hurt, will cause him to inquire—to look it, of course—what are you doing? We imagine we hear some kind (?) mother saying: “I am not going to scold nor hit my baby; no indeed!”

Well, if you suppose that is right, remember, too, the reaping time; for “Whatsoever a man soweth, that shall he also reap.”

The one thing to be kept in mind, is, that parents and guardians of infants and children must be unfailing conquerors at the start. Never let an infant or child know or feel it has or can conquer by any means, save when it is undoubtedly right. Right and wrong are moral distinctions, which though difficult in definition to the greatest minds, are easily distinguished by an infant, when applicable to its conception. Never be afraid to own when you find yourself mistaken or wrong. To fight your way out because you can, regardless of right or wrong, teaches children to try to

do the same, even if they fail. "Own up" when you are wrong, and thus show the necessity of so doing; but conquer when you are right at all hazards. This is the leading point. When you fail, of course, the conquest is the child's; and success emboldens the conqueror to make persistent efforts for conquest.

What made Alexander the world's conqueror of his day, so daring in his conquests? why, the daring aptitude which grew out of marked success. He succeeded first, second, and third, and supposed thereby that success was his, if he were brave enough to achieve it. He generally went about it with a will, and invariably succeeded. On the other hand, two or three successive failures weaken the hand and crush the spirit of the would-be conqueror. The first is the greatest, for in it is the exhibited germ of the future—success or failure. See then that the infant or child's efforts to have his way, be failures; and future yielding will be comparatively easy. A complete failure disheartens one, and brings on a dread of the conqueror.

There was war in heaven: Michael and his angels fought against the dragon; and the dragon and his angels fought against the powers, but prevailed not; neither was their place found any more in heaven. The great dragon was cast out, that old serpent, called the devil and Satan. When he (Satan) saw the said Michael on earth, though in the flesh, he felt afresh the sting of His weapon of war, and cried out: "I know thee whom thou art, the holy One of God."

Now, if the bold fiend of darkness fears a conqueror, so as to dread coming in conflict with him again, you may surely trust an infant or child is not braver than he. Let him feel his failure, and he will not be anxious for the conflict.

There is a lame idea going around, and in fact adhered to by many persons—a product of the age—of raising chil-

dren by what is called "love." There may be truth in it, but in the sense in which it is used, we look upon it with contempt; and in observing the effect it produces on the present generation our contempt increases.

We would not have you believe that we look upon raising a child by love with contempt—that is exactly that with which it ought to be raised—*love*; but not what the present generation calls love. Its love-raising means, a child must be allowed to please itself, and if checked at all, it must be very cautiously done by the papa or mamma; and that in such a soft and mild way as not to hurt its feelings—no matter what is the disposition of the child. The parents are afraid that any sharpness will diminish the child's affection for papa or mamma: therefore it is checked very tenderly, so as to be won by "love"—exactly.

Now if a child or infant can be governed by mild or soft words, what need you any other? In fact, another will really do harm. It is the parent's duty to teach the child; teach so as to supply real needs. If a mild rebuke will accomplish the real necessity, apply it with all care; but if it fail, seek until you find the remedy—there is a remedy somewhere; and wise parents will find it.

Suppose a child can not be won by "love"! shall it be allowed to become a nuisance to you, to the family, and the community in which it lives? We say—and we say rightly—for inspiration supports us; by no means. "Thou shalt beat him with the rod, and thou shalt deliver his soul from hell."

Do not be surprised; this is the declaration of God regarding the training of children; and the royal penman was the wise Solomon, king of Israel; and the father of many children. Turn to the book of Proverbs—23: 13, 14, and read: "Withhold not correction from the child: for if thou beat him with the rod [not with the fist] he shall not die. Thou shalt beat him with the rod, and thou shalt deliver

his soul from hell." Any man or woman who pretends to know better than God, betrays his or her ignorance.

But, remember, this correction is not to be a pastime, the exhibition of temper or power; but the real need, when nothing else will accomplish the work. Is not this kind of correction the true work of love? What says the blessed Word? "For whom the Lord *loveth* he *chasteneth*, and *scourgeth* every son whom he receiveth." If chastisement is the work of love, a want of it—especially when it is needed—must be the opposite: at least, false love.

Remember that we have not asserted that whipping, or beating, as the Scripture terms it, is the only true chastisement; for we know in some cases such is no chastisement at all. All we claim is, that in order to make chastisement effectual, the proper kind should be sought out and applied at the proper time. If it become necessary to apply corporal punishment, defer it not because of its kind, though it might go somewhat against your taste. Remember, the eternal future may depend upon that very same act; and O, how unreasonable! how unreasonably wrong to destroy a part of your own flesh and blood by thinking yourself wiser than God. More humane than God! How unreasonable! It is impossible so to be. If words or other appliances fail to accomplish the needed design—fail to drive out ill-nature, bad temper, unwholesome development, it is wise—it is godly to use the rod; for it may save a great deal of trouble and sorrow in days to come; it may be the means of preserving for God the place which otherwise might be occupied by the fierce beast—the tiger.

Persons have often been heard to say—speaking individually—I have done all I could; I have whipped and whipped, but no use, the child has grown worse. The statement might be perfectly true, with the exception of having done all he could.

Whipping will do no more good, and often not as much as talking, unless it is judiciously administered. The more powerful the medicine, the more careful about its administration. Some medicine will kill if you are not very careful: one drop more than the dose will poison; and so chastisement may kill also, if not administered at proper time and in a proper way. Some medicines must be taken through a quill, or they will destroy the teeth. Whipping may not be needed every time it is administered: the real need is to convince, to subdue—to conquer! This must be done, whatever it may cost; this must be done at the proper time; done in earnest; done with a meaning. A lesson well learned lasts for life. The very fact that a child grows worse after being (what is called) whipped, is an evidence he was not whipped. There is a difference between fighting and whipping. To whip means, to subdue. When one army subdues another it is commonly said the subjugated is whipped; but many a battle has been fought and no one whipped; so many parents have battled with their children when if any whipping had been done it was given to the parents. In such cases, as in all others, the conqueror will be worse—his success makes him worse. Parents must see that it is not even a drawn battle, for harder will be the subjugation of the future. He or she must conquer at all hazard, and let the conquest be felt and acknowledged. Let the first battle yield you the victory—it is the sowing time—for remember the prospect in case of doubt, drives the future victory miles: see that yours is the victory first, middle, and last. There is no necessity for slavish fear, neither will consistent chastisement produce it. It is constant ill treatment which produces servile fear—not consistent chastisement. It is necessary that children should fear their parents or guardians as well as love them: love their pleasure, and fear their displeasure. Why not? This is God's way of dealing with His creatures, and on this account He



reveals a heaven of blessedness, and a hell of wretchedness—one to love and the other to fear; and commands Himself to be feared, says: "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." God is a God of love and yet He is to be feared.

If it is the duty of creatures to fear their Creator, in the same spirit it is the duty of children to fear their parents.

But you say, can not a person love without fear? or, can a person love where there is fear? Yes—so says the Scripture.

A person can love without fear, but fear is generally the helm which governs love, and the true measure of love is the amount of fear in offending the object of one's love; and it is human nature, in order to keep in the direct path, to have fences to guard the way: fear forms these fences.

We have often heard it expressed that individuals should love God without the fear of hell. That is to say, the fear of hell should not be any part of their motive in striving for heaven. We must confess, we look at the matter a little differently. We have our doubts of the candor of the lovers of God who have no fear of hell. It is said love casteth out fear, but that refers to the servile fear of God; we are sure it does not refer to the fear of evil. We do not know that it ought to be so, but we are of the strongest opinion that the fear of hell is a peculiar motive and a strong impetus for the cravings of heaven which are gained by the love of God. Do not misunderstand us, we do not mean to say it is the only motive, but one of them. Heaven, that holy and happy place; hell, that dreaded place of eternal torments—we are subjects of one or the other, and there would be no possibility of getting to the happy place save by the mercies of our benevolent Father who gave His Son to die that we might be saved from the awful place. I love God because He saves me from the place I fear. Some people may be

too holy to admit this fact, but take the bad place out of the way and they would go in search of it as a proof that it was no motive of theirs in loving God.

As we before said, persons often inquire how can there be love where there is fear. It must be considered that there are two classes of fear—filial and servile. There are also two personages or departments in question—God and heaven, the devil and hell. There is no servile fear where the love of God is perfected, but there is a fear, for the Scripture exhorts us—Hebrews 4: 1—“Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it.” The fear of falling into the hands of the enemy of our salvation drives us to the arms of the protecting care of God. Without discussing the point further, we showed plainly that fear was fences to guide our feet into the way of truth; hence, no love was enduring which was not guarded by fear. There can be no doubt that Job loved God, for God said of him: “Take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not spoken of me the thing which is right, like my servant Job.” Yet, the same book tells us Job “feared God and eschewed evil.” Of course this fear is filial fear.

There are persons who have an idea that it is good to be, at least, a little “temperish”; and so they think it no harm for their children to be passionate, otherwise they might be cowards, and unscrupulous persons will take advantage of them. This mistake is made for want of the study of human nature. It is undoubtedly incorrect to think that a person must exhibit temper in order to succeed in his walks among would-be intruders. It is not the most passionate who is sternest in resisting advantage and imposition. It is not the barking dog of which persons of judgment are

afraid, because that is all they generally do—bark. The easy-going cur is generally let alone by knowing people.

Ungovernable temper is a great misfortune indeed, and often ends in a tragedy occasioning much sorrow, suffering, and disappointment.

Probably ninety out of a hundred persons are subject to this ungovernable temper, and some as a bravado for an excuse say: "I take after my father"; "my mother"; etc. Thus they do not discover the foolishness of their nurtured friend—temper—anger.

When a man is overcome by temper he is senseless, and more than that, he is powerless. There is no more reason to be thus overcome, by practice, than it is to become a drunkard. All extremes are the result of practice.

But we object to persons saying, they have done all they could because they have whipped and whipped. We remark again, whipping in some cases is no part of training; for some children do not need it; and when administered unneeded it does harm. But take a case where it is really needed, and its administration may have an adverse effect, if not cautiously, studiously, and effectively administered.

CAUTIOUSLY—whipping should not be administered unless other things more lenient fail. It should never be applied unless you are conscious the case demands it. It should never be applied passionately. It should never be applied under the regime: I have power to whip, and for that reason I whip.

Punishment should be administered studiously. Know the nature of the child, and that of the offense; apply just the kind and sufficient to accomplish the desired end. If a few words or strokes, a few words without strokes, a few strokes without words, a subduing thrashing is the demand, fail not to apply the kind required to accomplish the intent. If it requires a few minutes talk, then the whip, and followed by talk; so apply. If the subject can be gotten through with

in five minutes, let it so be done; if it requires an hour to conquer, spare not to render the just requirement—never overdo it; but overcome by all means.

EFFECTIVELY—If compelled to whip, whip to make a lasting impression; and above all never pet a child after whipping. There is no use in doing a thing and undoing it immediately. There are parents who may attempt to whip a child—nothing more than attempt—and then cry over the act. These are some of the things essential to cure bad and ill-temper.

If a child come to you for sympathy, when you know it is undeserving, refuse it positively and give your reason for so doing; thus teach it your depreciation of its wrong: "You have been so naughty I have been obliged to punish you; I can not pet a naughty child, unless it be on a promise that you will never give occasion for a repetition of your act. When you try to be good, I will pet you all you need."

Fathers should never pet nor sympathize with a child punished by the mother; neither should mother encourage a child punished by the father. To all appearance to say the least, they should be a unit; and unless these things are practiced, punishment will not be effective.

Some parents whip children, then hug and kiss them—caress them as payment for the whipping; and there are children who will be whipped, to the annoyance of the parents, in order to be caressed; forasmuch as caresses after punishment (with lovers as well as parents and children) are generally warmer, and therefore very desirable. Never caress after punishing.

Notwithstanding however beneficial and essential is this youthful subjugation—which if not attended to at the proper time yields its baneful life obstructing fruit—there still remains to be carefully obliterated, even in case of perfect subjugation, that mark of human passion which in attempting to defend, offends, in attempting to demand justice, ad-

ministers injustice, in zealously demanding right, does wrong, and in so doing actually creates a passion or taste to support self-will at almost any cost; and to carry this created taste into effect, passion or temper is called into requisition. These are natural consequences.

Temper might be kept under subjection at certain times and occasions from the beneficent subjugation of youth; but what in human God has not cleansed, there is no certainty of its cleanness save as it is subdued. This brings the necessity of the work of the Holy Spirit manifested in Figure 4—the Contrite Heart.

There are two distinct subjects, and we ought to give some idea of their differences, operations, and valuations.

The subdued and well regulated temper of individuals during youth, is an invaluable blessing; and can somewhat be realized on reflection in the evening of life; and better so treading the waves of the waters of Jordan. Well subdued temper, like the grace of sanctification, renders its benefits during life, and makes it easy in the throes of death. In the sanctified soul death is a mere sleep—the martyr Stephen fell on sleep. The sanctified soul sees the conflict far in the distance—far enough to save itself without the inconvenience of a hazardous run; and therefore neither is whipped nor has the cause to show the coward: he sees and shuns the cause. The passionate must whip, be whipped, or show himself to be a coward—he has no alternate.

The subdued temper, like Jehoram, king of Israel, under the direction of Elisha, successor of Elijah, “Saves himself \* \* \* not once nor twice.” To be brave is to be honored—but there is a wide difference between bravery and recklessness:

Standing for your sacred right,  
And rushing into common fight.

To be led by temper causes persons to die the death of fools. We remember in our youth a young man by the



name of Samuel Lane, on the island of Barbados, British West Indies, who was brought up with us in the same school of pugilistic science. He was a great boxer and possessed a fierce temper. He was successful in whipping almost every individual with whom he came in contact. He took no denial but offered himself in combat with any who might meet his disapprobation. While we were on the island of Jamaica, British West Indies, he offered to fight another great boxer—Blooms by name—and in that fight, of which we were eye witness, he was not merely worsted, but was taken directly to the hospital and soon died from the effects. He might have been a living man to-day if it were not for his temper. He challenged Blooms to fight—we heard him—and we were made perfect in the lesson we learned from our father. We knew his father and mother: they made no effort to subdue his temper. Away from them on the island of Jamaica he was buried before he was twenty years of age: temper took him to an untimely grave; and that is but one case out of many which pass under our special observation. There are many persons living to-day who would have been dead had they not controlled their temper; and worse than that, many, yes, many are consigned to spend their eternity in the pit of destruction who, if they had controlled their temper, might have been in heaven or on earth urging their way to heaven—sad thought!

But there is a difference in the operation of temper subdued by nature or in youth, and of that subdued by grace. Temper subdued by grace is perfectly safe in keeping, but only safe so long as sufficient grace is kept around it. A tiger is a tiger, whether he is asleep or awake—tied or loose. While it is true the harmlessness of the tiger is caused by its condition, yet the fact seems just as apparent; he needs only a chance, and to be placed where he can do his mischief—that chance will give you evidence of his tigerish inclinations. It is true, grace is the chain by which he is

bound, and it is a chain strong enough to bind and keep bound; but a sufficient of it must be kept at hand.

When grace wins, like Samson when his hair was shaven, weakness supplants strength and makes a road for a succession of weaknesses; but in the absence of grace, should weakness follow, it is like Samson's strength when his hair began to grow—fierce to death. When temper is subdued during youth, the subjugation becomes a part of nature's cultivation, and is easily kept under control.

In this view, the advantage of youthful subjugation has the pre-eminence. Grace is always sufficient to subdue temper, providing a sufficient of it is kept on demand. It must be remembered, God never takes away the will power—He never claims the key—but cleanses the house of all impurities when the door is opened to Him. The key is in the hand of the individual who is also furnished proper instruction: so long as the instructions are followed there is no possibility of the enemy obtaining an entrance.

The light is beaming. Its torches are scattered over the entire heart. The Adorable Spirit is hovering with outstretched wings, amid its dazzling halo. The peacock, goat, swine and toad are making their way from this heart in full speed. The tiger, though fierce in its nature, follows suit. It is on the run and has not time to gaze behind—is compelled to go. Go, ravenous beast; go! and carry with thee the root and branch of thy destructive work. And now, penitent heart, keep your door locked and set a watchman upon the tower; for though he looks not back like the peacock, his return is just as sure as that of his fore-runner.

No matter how fierce a person's temper might have been, when the Spirit of God enters, anger and all of its concomitants and their manifestations are changed; and generally the greater the manifestation of former anger, it is likely to change its nature into warmth of affection. Pas-

sion having acted upon the emotional nature, makes it sensitive to the touch; and consequently love meets a higher sounding keynote upon which it plays its loudest strains. It needs watchful superintendence. From the top of the hill to the base is a long distance, but is easier reached than to stop midway.

This is not always but is often one of the chief causes of religious manifestations. With a little observation it may be seen that the greater the tendency to manifestation, the greater the inclination to temper. The person who is not easily governed in one thing is hard to be governed in another; is easily gotten off in one thing and follows the example in others; and for this cause persons are wrongfully accused of being pretenders—hypocrites. Their passionate nature gives them a sensitiveness of touch—good or bad; and when touched by the power of awakening grace, the strings upon which passion plays, being touched, vibrate in highest tone.

This causes a controversy of gravest doubt: how a person could be so happy awhile ago, and now so “mad.”

While this creates a doubt, careful study of human nature establishes the fact that both may be true, though not commendable. The manifestation of this disposition may be discovered in careless Christians who are not given to watchfulness and prayerfulness; and is generally a hindrance to religion. Such persons may be in earnest in all they say or do, yet it is hard to impress one in its belief. Where the best judgment is not carefully exercised, it is not hard for warmth to show its weakness. Tears are signs of weeping, but laughing, the opposite, may be so heartily indulged in until it brings tears from the eyes: they are not so great distance after all. Now if the eyes be seen wet with tears, laughing it not expected—not surmised, but weeping; so when a person is rejoicing through happiness, ill-temper is not looked for, coming from the same direction, but with a

little consideration it may put in appearance. The possessor of ungovernable temper establishes a doubt of his condition for time and eternity, forasmuch as any strange wind is prepared to drive him on the rock of destruction; and the enemy knowing where his weakness lies seeks every opportunity to agitate its sensitiveness, and so accomplish his ruin. This disposition ought to be watched and guarded against.

The tiger is going with all his might, but he signed no agreement not to return; and if he had, you could not afford to trust him; he is likely to break his vows. He loves the human heart as a congenial dwelling-place. To him it accords so well with his vicious and fierce nature.

When the divine Spirit does His work, knowing that there may be occasional downgrades, as well as up, put on the brakes and prepare for downgrades. Practice will give evidence of the use of it, or you may find yourself running at lightning speed—down grade—and no means to stop, till like the two thousand swine you are covered by the dashing waves of the ocean never to rise again. Then, “O how sad it will be, brother.” Force the tiger to go—he is dangerous asleep or awake.

There seems to be—and the Scripture confirms it—an abiding enmity existing between man and the serpent. Yes, God placed that enmity between them. “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel.”

This declaration has been enforced ever since its utterance. The serpent attempts to bruise the heels of the sons of Eve at the risk of having his head bruised, according to the divine ordinance. Satan practiced his subtle deception in the form of a serpent. This enmity is mixed with an amount of dread one for the other; hence, the serpent is always running from man, and man from the serpent. “The

Lord said unto him, What is that in thine hand? And he said, A rod. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses fled from before it." We have no doubt that as soon as the serpent saw Moses, it fled from him also for the Lord commanded Moses to catch it. "The Lord said unto Moses, Put forth thine hand, and take it by the tail. And he put forth his hand and *caught* it." The serpent seemed to be going from him. It seems both were running from each other.

In Figure 3 the serpent is seen making his way from that heart in haste, and like the pride of life—the peacock—he throws his head back; showing his unwillingness to relinquish his coveted place of abode. Nevertheless, however much he hates to leave, he is compelled so to do.

The divine Spirit asks no quarter, nor favor of any. If the individual opens the door to him—which includes a full surrender—he enters and accomplishes the work of thorough renovation. When He comes, He conquers all.

In Figure 4 the Holy Spirit, having fixed His abode in the centre of this heart, even the wily serpent finds himself shorn of his abiding place, is completely outside the heart, as thrown by the lightning power of Jehovah's presence; yet as from a dream he awakes to uncoil himself; he lifts his subtle head and gazes back to the place whence he came, with ardent zeal and strong desire for its habitation once more. He will reach it again, unless he is watched with the eyes of an eagle. For this reason the Blessed Saviour admonished His disciples: "Watch ye and pray, lest ye enter into temptation." Satan watches his chances with all possible care and never omits to strike when there is a hope of one's yielding.

While this ophidian reptile—the slimy serpent—it noted for his subtlety, he is no less remarkable for the exercise of wisdom, persistency, and bravery, though he is noted for



cowardice. The serpent is wanting of many natural features of other animals, having no neck, shoulders, feet, only one lung, etc. There is an old saying that serpents have feet which are kept concealed, but may be seen by burning them—putting the serpents over fire. This is merely a myth. The male genital organ concealed, but capable of protrusion, might have caused this delusion or false idea. Serpents have no feet but move by means of folds assisted by muscles peculiarly arranged and attached to their many ribs, and which in their power of contraction enable the reptile to move at will, to stand nearly upright, to climb, dart, etc.

The heart differs from many other animals, in that it has two auricles, like the human's, but unlike, has only one ventricle. That is to say, two upper apartments, but only one lower in the heart.

Its subtlety can not be attributed to the arrangement of the chambers of its heart, but from the fact that the adversary, the devil, made its body a place of abode while he practiced his cunning deception on the mother of us all.

In the form of a serpent, Satan succeeded in corrupting the pure hearts of our first parents; hence, it is the most fitting illustration of one of the chief of evils of the human heart; for the exercise of this evil propensity (enmity) which provoked the beguilement of our first parents.

Wise, subtle, and persistent as Satan showed himself capable, he only provoked the almighty counteracting power of Jehovah, who in His eternal wisdom furnished One "Mighty to save"; and in the cleansing power of the divine Spirit who descends into the contrite heart, neither the serpent's wisdom, cunning, persistence nor bravery impedes his going as representative of bitter enmity. All are on the go, and so rendering up their places, or the places formerly occupied in the darkened heart. In this contrite heart, the Adorable Spirit—the rightful possessor—spreads abroad

His celestial wings in absolute complacency. It is thine to reign, O Spirit of abounding grace, and see the serpent flee—he goes, representative of enmity: go forever.

But wisdom was given to the serpent, and he uses it to the greatest advantage in his accomplishment of evils. He received this acknowledgment from the lips of the blessed Saviour Himself. Jesus said to His disciples: “Be ye therefore wise as serpents.” The Saviour knowing that wisdom may be exercised in the accomplishment of evil as well as good, and knowing that this was the case in the exercise of the wisdom of the serpent, followed the command with, “And harmless as doves.”

If the serpent is noted for wisdom, he will not fail in continuing its exercise for the overthrow of the success of individuals, both soul and body. He is wise in exercising his venom of malignant enmity without making manifest his malicious design; and we think it was of that quality which the Saviour noted, bade his disciples imitate, so far as not making manifest even a good deed, if so doing the accomplishment is hindered. That is to say, it is not always wise to make an exhibition of the intention to do good; for Satan, in the serpent, hid his intention of doing evil, and in his wisdom succeeded. Imitate him in caution, but in harmlessness, the dove. St. Paul took this caution and found success therein; he said: “But be it so, I did not burden you; nevertheless, being crafty, I caught you with guile.” Inspiration speaking through the wisdom of Solomon, says: “Surely in vain the net is spread in the sight of any bird.”

It is not always wise to show your real intention, or you may give such warning to the intended captives as to cause them to make good their escape.

We heard tell of a young minister of some talent as a speaker, warming up in his sermon, cried out to his hearers: “Now prepare to weep!” The old saying is: “Forewarned is forearmed”—nobody wept. To many persons, successes

have been, are being, and will be hindered by their own proclamation of their intention.

When Abraham would offer up his son Isaac he left his home early in the morning, but said nothing to Sarah his wife. When he arrived at the foot of Mount Moriah, he left his servants with the beast, and he and Isaac alone climbed the mount. He had no hindrance in obeying the command of God. He left Sarah asleep, probably, dreaming of the pleasant future. He had nothing to hinder him. When Isaac asked him, said: "My father; and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for the burnt offering?" Abraham answered: "My son, God will provide himself a lamb for a burnt offering." In accordance with the declaration of the prophet—the father of the faithful—God provided Himself a lamb for the offering.

For his wonderful success in obedience, Jehovah proclaimed of Abraham: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, That in blessing I will bless thee, etc." This was accomplished by the exercise of wisdom—the wisdom that cometh from above.

The serpent is wise—this is one of his noted characteristics—he is wise in his well concocted schemes. To overcome his enmity requires the exercise of divine wisdom: this can be obtained by being possessors of drafts—sight drafts—cashd at heaven's bank.

Practical view of the destructive nature of the enmity of Satan may be conceived, or better understood, by mentioning the story of a dialogue of devils. The story goes, that in a certain church there was a sister noted for her good works, abundant grace, and Christian zeal. She had her conflicts, but none of those things moved her. She was powerful in prayer and seemed unshaken in faith; so much

so that the devil and his imps learned to be afraid of her. In her work she accomplished much good. To impede her progress the arch fiend of darkness called a council to find what was necessary under the circumstances. He was desirous of obstructing her way and accomplishing her destruction.

In the council one devil rose up and offered to undertake the plan of obstruction and destruction. When the chief inquired for the plan of his operation, he said he would go and persuade her that there was no God, no devil, no heaven, no hell. The arch fiend cried out, Away with such stuff. If you tell her that kind of stuff, she will run you off before you succeed in delivering your first sentence. Save yourself the trouble. I know her, and such things she calls "nonsense."

Then, there arose another devil and, offering his services, said I will undertake the job of planning her destruction. I will preach to her that there is no hereafter; that death ends it all—there is no such thing as eternity. Ah! said the presiding genius; that stuff will do for some but not for her. You will not succeed in presenting to her such suggestion. She knows whence such information comes, and ere you utter your words she will be on her knees thanking God she knows better. When she rises from her knees her face will shine with heavenly smiles. If you do not wish to make this woman stronger in faith, do not present such ideas.

At this another devil went forward and thus expressed himself: May it please your majesty, I will undertake to effect the destruction of this troublesome woman. I will preach to her that there is a God; there are devils; there is a heaven; there is a hell—there is time and there is eternity; but it takes so little time to prepare for eternity, there is no occasion for distress or worry—there is time enough. Said he, On this I have nearly peopled our regions—it rarely

fails. He uttered with a trumpet voice: That will catch her! The old fiend again replied, yes, but in this you have struck an unfavorable case. This woman is not of that order. She seems established in such facts. At such things she gives no heed. She takes them to the secret closet, and falling on her knees she is worse than Jacob with the angel. She falls on you before you are out of her way and wears you out with her earnest ejaculations; and at each of these attacks she goes forth stronger and braver:—this will not meet her case.

After many offers and suggestions, the expression of deep laid schemes which were declared fruitless, there arose a little old dried up devil, who said, unassumingly: "I can catch that woman." When the chief inquired what his plan would be, he said: "Well, I am small and can hide myself in a very little place without being noticed. I will get into her heart, in a very small corner, and there remain till the time appointed: I will catch her!"

At this declaration the chief smilingly said: "Try it."

This little dried up devil's name was enmity; so he left the council and entered upon his determined undertaking.

He visited and created dissatisfaction between this sister and her friend which grew into disunion, dislike, and finally enmity. So this little devil succeeded in hiding himself in this previously zealous woman's heart and remained unnoticed, because it appeared a very small thing to be displeased at a person for good cause—for so enmity is often considered. This feeling cooled the ardor of the sister and changed the current of her life: it was not removed until the day of her death. She held that the sister wronged her. She died suddenly with that enmity hid within her bosom.

At her death that little devil sailed to the regions of darkness, and cried: "I have caught her! I have caught her! she is ours: enmity caught her." The big bells of hell rang



out the dark news—enmity had destroyed the soul of that sister.

It was enmity, how much we can not tell, but sufficient to accomplish the work—to destroy the precious soul. One may justify himself with the feeling that he has a cause; and he may term it, a good cause.

It is true all a person may be worth is his influence, strengthened by his reputation; the man or woman who attempts to deprive him thereof has done him not merely harm, but irreparable injury; and that may be almost too heavy to be borne. Depriving him of a good name might have been done by a friend—at least, an apparent friend—a brother or sister; this adds to its grievousness.

This was David's heavy burden: "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. For it was not an enemy that reproached me, then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him. But it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked into the house of God in company."

We may feel justified in disliking evil actions, and as a consequence, the evil-doer; but, remember, there is a very fine line between dislike for good reason, and hate or enmity on said account. In some cases name is nothing, but the real fact is the thing we are to be interested in. To name hate or enmity *dislike*, does not alter its virulent nature—this is often done to the destruction of individuals—they nickname things. A name is nothing under such circumstances.

In this the wisdom of the old serpent is seen, for he suits circumstances to occasions, opportunities to times, and supplies disagreeable occurrences to overcome certain

weaknesses, and so catches his bird unless it keeps its eyes wide open. Think of the effort put forth and the success he had in catching a woman who was an acknowledged power, but who failed to watch this weak point. There are so many occasions for watching and praying that any omission is dangerous. The envious serpent is on the alert at all times and in all places.

All you have and are on earth may depend on your good name, and it is certainly very wicked to be deprived thereof; but it is extremely unreasonable to give with it not merely the portion in time but eternity. Remember we are commanded to give cloak also, if our coat is demanded; but this is in order to reap the better portion—the eternal portion; but no reason can be furnished why we should surrender, under any circumstances or for any cause, eternal salvation. And as enmity will so easily affect our salvation, God commanded: “I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you”; and the reason given is: “That ye may be the children of your father which is in heaven: for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust.”

But you say, How can I love the man or woman who robbed me of all I had or expect to have? God commands it, and He asks nothing possessing the shadow of impossibility in the eyes of reason. He gives us His divine reason—His own forbearance with grievous persons. When the woman was brought before Him for a grievous crime, and His judgment required, He judged thus: “He that is without sin among you, let him first cast a stone at her.” We are informed, “They which heard it, being convicted by their conscience, went out one by one, beginning at the eldest even unto the last.” No doubt, those who were as guilty

and worse—guilty of similar and worse crimes—were more earnest and importunate for her death, cried out vehemently: she was taken “in the very act.” They soon had occasion to leave her uncondemned—they were convicted in their hearts. Thus, when we would strenuously deal with others, if we would think of the mistakes of our own lives, we would have reason to loathe ourselves. This reason will prevent us from hating others—will remove the cause of enmity. It is for this as well as other reasons Jesus commands us, “Love your enemies”; for we offend as we are offended, and if we expect forgiveness, we must forgive. If we expect those we have made our enemies—and especially God—to bear with us, we must bear with others. This is a part of the teaching of the Lord’s Prayer: “Forgive us our trespasses, as we forgive them that trespass against us.”

We need not ask how can we love the man or woman who ruined or attempted to ruin us, for we do things more contrary to reason than that, when it is our will so to do. What an individual really needs is the spirit to comply with the divine behest. Love for love is human; love for hate, or other disagreeable features is of the divine. If a man is of the Spirit he will walk in the Spirit. He that is truly born of God and living in God, does not—can not—hate. Remember the little devil of hate or enmity overthrew a soul that all else failed.

Nothing is more persistent to carry a point than enmity, and if persons allow themselves to be hoarded with what may be called hard feelings—another name for enmity—they will find it to be like cider, or other spirituous liquors—become stronger as it gets older: they will ultimately find themselves the hot-bed of enmity, intentionally or unintentionally. The so-called cause, or no cause, can never justify the willing violator of God’s command.

Speaking of the persistency of enmity, we think of the Scripture account of the sowing of the tares: "While men slept," enmity worked. In the gloom of the night, at the time when slumber pervades all but the ghost of evil intent and wicked determination: "While men slept, his enemy came and sowed tares among the wheat, and went his way."

Persons will do more, make greater sacrifices, endure greater sufferings to accomplish the evil motives and intentions of enmity than for anything else; not excepting the salvation of their immortal souls. If you wish to notice the "go-aheaditiveness" of any undertaking—at least while the heat is in operation—watch the enterprise started from that motive or feeling. Winds may blow, storms may beat, sun may scorch, and rain may lash; but neither rain, sun, storm, nor wind will succeed in completely obstructing the way in carrying out the intent created by enmity. There is but one thing to prevent it—the obstructing hand of God. Persons of that nature will fight though failure is inevitable. Enmity fights God, though it is conscious of its failure. It fights though a whipping is inevitable.

Enmity scorns to offer any inducement of reconciliation, unless it covers the furbished steel under the flag of truce for the sake of opportunity to accomplish its direful work. It accepts no quarter unless satisfied with the blood of its victim; and withal, it is the bane of cowardice. It is braver in facing all consequences to satisfy the worst side of nature, and to ward off the idea of being a coward; yet, no man fights to hide an infirmity harder than he who is conscious of possessing the spirit of enmity. Enmity is a coward, and its acts are incontrovertible proof of that fact. The serpent, its representative,

Has neither heels nor toes,  
But in its meanest form it goes.

It goes from the heart of Figure 3, and is completely out of that of Figure 4—but it looks wistfully behind.

No enmity dwells in the breast of the contrite soul; no, he loves God and as an inevitable consequence, he loves the followers of Christ—loves all mankind; for he recognizes in man the excellency of the workmanship of God. He is at enmity with none of God's creatures, and tries to prevent others from being at enmity with him. His object is to obey God's command: "If thou bring thy gift to the altar and there remember that thy brother hath aught against thee: Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." This is an unmistakable subjugation of selfish propensities, and is evidence of the ingrafted wisdom of the indwelling of the Spirit of God; hence the Saviour's command: "Love your enemies." To us, this is the highest demand of sacred requirements, and is therefore the spiritualization of the moral law, and can not be carried out without complete yielding to the workings of the Spirit of God. The reason given reveals the fact: "That ye may be the children of your Father which is in heaven." Do not keep the slimy reptile folded in your heart; let him go. Let him go never to return.

The complete change of this contrite heart is recognized in the "gone" of the tortoise—it is gone also.

The tortoise is the representative of sloth, and as a natural consequence lingers, this being its native element; but even in this case we have the evidence that all that is needed is a total surrender to the power of the Blessed Spirit. If the surrender is truly made, the "gone" will not be a year, a month, a week, a day, nor an hour. Total surrender means instantaneous cleansing from one and all transgressions and wickedness—of sloth as well as anger. Like the peacock, goat, swine, toad, tiger, and serpent the tortoise has made



his escape rather than to endure the scourge of the Spirit—nothing on earth, in heaven, nor hell can endure His almighty scourge. When He applies His cleansing power all uncleanness disappears. The tortoise is like the infirm man who had not walked for more than twenty years, seeing the house in which he was on fire and nothing to save him save walking, walked out of danger hurriedly.

Fire destroys everything before it. It is said water is stronger than fire, because it quenches fire; but that depends upon the quantity and quality of either. Elijah's fire drank the water and burned the fiercer.

When the divine Spirit observes a total surrender of the heart—no matter of what nature—He enters and sets it on fire. That is the cleansing process. There is no quenching power to that sacred fire, save a revocation of the surrender. When a heart is placed in the power of the Holy Spirit the divine fire consumes pride, lewdness, intemperance, avarice, anger, enmity, sloth, and everthing which defiles: hence the tortoise in its slothfulness must go—it has gone.

It is true, nobody can see himself as others see him, but sloth is such a peculiar feature of sinfulness that it is hard for a person not to recognize it in himself; yet the guilty individual—like all persons, more likely to look upon what they have done than what they have not done—bravely asks: "What have I done?" This is not an infrequent requisition. Well, suppose we say, "Nothing"; was that the object of one's creation? If this be the object of creation the individual is fulfilling it; but all conceive that the object of creation is the reverse. The sin which condemns beyond a doubt is the transversion of the object of creation. Did God create the sun, the moon, and stars for nothing? Did He create the earth or the worm thereof for no cause?

Look at the sun in his never ceasing revolution, how he makes his daily journey through the skies, spreading light

and heat and health and vigor and life to all fortunate enough to enjoy the effects of his rays. Behold the moon how she reigns the elements, and causes the ebbing and flowing of the waters of the mighty oceans; expands and contracts her power and influence in the life of vegetation and similarly influences the human system. And when she hides her face to be seen anew the wondering stars point the way in darkest night, even on the trackless ocean, to the weather-beaten mariner, and guides him safely into the desired port.

Does the earth not hug to the beating pulsation of her bosom her inhabitants, though she flies through space swifter than a cannon-ball—furnishing means to feed, to clothe, for comfort, for pleasure and protection? Why, the very worm cleanses by devouring destructive substances which otherwise would prove hurtful to man and his interests. Is it reasonable that the masterpiece of God's workmanship, made in His likeness and after His image, could have been created to accomplish really nothing? Some slothful people ask "What have I done?" Why, nothing, of course.

In all cases of success, in laudable enterprises, the power to go up stream gives undoubted evidence of life and energy. The intellect is the greatest power attached to human nature; when he allows it to be governed by the lower nature—and such is his heart—the greater is debased by the lesser. The old saying is, Any dead fish may go down stream—only the living go up. It is the providence of the intellect to view itself, at least when the mirror passes before it; when it sees its nature debased by lower order, and perceives that there is one divinely capable of rendering immediate aid, at the consent of the will, it is an easy matter to give chance to the spirit of grace.

Sloth in its nature is cankerous. It is to the vitality of the soul what a cancer is to the body: it never ceases to eat till it

has consumed the last spark of the essence of life. When sloth has reached its ultimatum, it would rather die for itself than change its condition under any circumstances.

I heard it told of a lazy man who was so steeped in his own way that it was agreed to cure or kill him. He was handed over to a committee who examined his case and agreed to bury him alive. The persons selected started with him to the place where he was to be buried. On their way to the place of execution, a man seeing them, called to the committee, said: "Where are you going with that lazy fellow?" One answered: "Going to bury him; he is too lazy to live." The man piteously exclaimed: "Poor fellow! I have a quart of corn, I will give it to him rather than have you bury him alive." The lazy man lifting up his head, inquired: "Is it ground?" On being answered in the negative, calmly said: "Carry me along."

This story might be fictitious; but be it as it may, it gives some idea of the power of confirmed sloth. A loss of regard for even life, and that is the gift man holds more valuable than all. A very strong statement was made by the deceiver—Satan—but being made directly to God, whom he knew he could not deceive, told the truth; said: "All that a man hath will he give for his life"; yet, a man may become too slothful to save his own life. This we may not have to search too earnestly to find evidence. Of this man, Solomon said: "A slothful man hideth his hand in his bosom, he will not so much as bring it to his mouth again"; and again: "The desire of the slothful killeth him; for his hands refuse to labor." There are more deaths from sheer slothfulness than we are ready to admit; therefore in such cases it is not unreasonable to name such slothful persons, suicides.

Slothfulness does not affect the body alone or less might be said thereof; but it affects the soul and all of its interests.

Of course the pangs occasioned by the suffering of the

soul can not be felt during life, especially when the heart is darkened, save as the vivid thoughts traverse the intricate parts of the mind's eye and occasionally reveal to it its eternal condition, and it imagines itself already under the hand of long provoked justice. It must be remembered, too, that it is an easy thing to steel the heart against condemnation, and the repeated commission of offenses generally accomplishes this hardening process, and gives to sloth a better opportunity to accomplish its design. The soul is greatly endangered by sloth: danger, not merely in time but of eternal condemnation. We should, therefore, seriously consider the power of sloth in affecting the soul's interests during life and in death.

There is an analogous instinctive operation between the soul and the body, though they are of such different compositions, their relations are closely allied. The five senses of the body are attributed to the soul. The soul is said to see, hear, smell, taste, and feel like the body; and therefore in many instances the one is used as an illustration of the other.

In this figurative way the Psalmist said: "Their souls abhorreth all manner of meat; and they draw near unto the gates of death." Solomon using similar figure, said: "The liberal soul shall be made fat: and he that watereth shall be watered also himself." Striking more fully our subject, the same writer said: "Slothfulness casteth into a deep sleep; and an evil soul shall suffer hunger."

The last reference applies the very word "slothfulness" to the soul; and if it has such control of the body, notwithstanding it is not wanting in discernment, is surely evokes efforts for the destruction of the soul. Sloth is a disease—it eats like a cancer. It clasps the soul as it does the body and preys on it to the death. Ah, slothful soul! thine end is death, unless a radical change shall ensue.

There are undoubted symptoms of the sloth of the soul. With the Christian one of the first symptoms is, dullness in

the appreciation of divine truths which leads to tardiness in overcoming and removing obstructions which prevent him from attending on and giving proper heed to things touching his soul's interests; and finally results in—often—total surrender to the feeling incident to sloth—giving up all energy and is wholly overcome by feelings. We often hear persons speak of feeling as if it were all and in all. They do not feel like it.

In illustrating the sloth of the body, we presented a case which showed that there is a condition of soul which seemed to prefer death to a change. This was intended to show the terrible condition of a certain stage of sloth—yet it is not utterly incurable.

Sloth may be cured, if taken at the proper time and handled with the proper care; but it demands will and effort of no mean nature. First it requires a consciousness that the spirit of sloth has taken hold of the soul; and secondly, a will and determination to be rid of it. There must be a firm determination to sever the links of this wooer to death, and nothing must be allowed to deter nor dampen its ardor. This determination must always be kept in view, or the corroding influences of sloth will make an effort to produce drowsiness amidst its effort to break its chain; but perseverance invariably brings success. When once the chain is broken, let this be your motto: "A burnt child dreads the fire."

The foregoing, consistently attended to, will undoubtedly cure sloth, but remember, it is a disease—a terrible disease. The tortoise is gone and still going; help him to go; keep him going; for his return means more than the fun of it. Ever be on thy guard and watching unto prayer.

This slumber from my spirit shake,  
Warn'd by the Spirit's inward call;  
Let me to righteousness awake,  
And pray that I may never fall;  
Or give to sin or Satan place,  
But walk in all thy righteous ways.



## CHAPTER V.

## JUSTIFICATION.

*A Heart at Peace With God.*

EVANGELICAL justification is a state of grace which not merely realizes, but freely—though humbly—acknowledges the gift—the gift of free grace, saving grace; complete forgiveness of all sins and personal acceptance through the merits of the once crucified, risen and ascended Saviour.

This condition, in its complete realization, as a consequence, brings perfect peace in the nature of the at-onement with the once offended God—hence, peace with all mankind. Saint Paul puts it: “Being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith unto this grace wherein we stand, and rejoice in the hope of the glory of God.”

Grace is always saving in its effect—any amount of divine grace will save a soul; but it must be remembered, however, that a soul with little grace is likely to be deceived; and since grace has to do with living as well as dying, grace to live is really the grace for which we should pray: grace for dying will be the outcome of living, if living there was. The quantity of grace is experienced by living as well as in dying—if not more so. Evangelical justification settles all wavering questions, removes all doubts, and establishes beyond all controversial indication that here abides peace which the world can not give nor take away. This is the condition of the heart in the following illustration:



Figure 5.



A STATE OF JUSTIFICATION—PEACE WITH GOD.—ROMANS 5:1.

FIGURE 5 is a representation of a heart in a state of justification—at peace with God and all mankind.

Meditating of the past, as one allows his mind to revert to previous figures representing the sinful heart, one may remember the dreary dungeon of sin where Satan ruled, and a complete number of his imps claimed their abode; where the holy angel stood, one hand uplifted in the attitude of pleading, and the other pointing to the chief sin of the darkened heart and stubborn conscience: the sin above all sins—pride. Where the Blessed Spirit in the form of a peaceful dove with outstretched wings seemed to be glancing upward; where pride, lewdness, gluttony and intemperance, avarice, anger, enmity, and sloth surrounded their prince, all reveling in their gymnastic glees of evil conception, wicked actions, and base determinations, held high carnival; and these things might be read from the vicious countenance of the individual.

From the state of incoming light, where the countenance changed to a sad, though rather pleasing aspect; and the angel with uplifted sword silently declares by the presentation of the skull, the presentiment of death, natural and eternal: “The soul that sinneth, it shall die”; and the downward gliding of the Adorable Spirit with His inevitable surrounding halo of divine light—which always accompanies Him and enlightening the previously dark abode of the soul, scattered His sparks in the form of flakes, as the heart is opened to Him: put the enemy and his hosts to flight, and began the work of renovation.

From the contrite heart where the Spirit having descended amidst His sacred halo in the form of a dove with extended pinions, surrounded by flakes of divine light, and under the mellow refulgence of the fixed star upon which rested the anxious eyes as the little bark moved over the billows of life, gaining from the star correct views of its lat-

itude and longitude, as a matter of necessity, enabling her to shun the shoals, whirlpools, quicksands, and uncertainties; and the angel with the uplifted cross in one hand, and holding in the other—to the view of the contrite heart—a sign-board with a quotation from the lips of the blessed Saviour: “Come unto me and I will give you rest.”

That contrite heart having accepted these terms became no place of abode for the horrible fiend and his imps; hence, the peacock, goat, swine, toad, tiger, serpent, and tortoise followed the king of darkness with his extended wings and deformed feet; all trying to escape from the place made to them more than uncomfortable by the presence of the Holy Spirit. They are all forced to move with unwonted speed. They leap, they jump, they glide as fast as their natures permit. The heart having been opened to the Adorable Spirit, they were swept out.

In this consecrated heart—at peace with God—there is a realization of what is known as justification. Peace, because of the source of unshaken faith in the Blessed Christ! peace, because the trust is wholly and solely in Christ! peace, because the anchor is dropped within the veil! peace, because God has answered the request and granted the peace which is sought and can be found nowhere else but in the calm and constant repose in the risen and ascended Saviour. It may be noticed, in the contrite heart, the star appears closer to the eye—more in the range of the focus of vision so as to be ready to discern. Whenever the faith is strong, the eyes are keen:

“Behind a frowning providence,  
They see a smiling face.”

The star immediately under the eyes produces **natural** light, but the Spirit exhibits spiritual light. To the natural, cloud is a representation of darkness. Clouds may roll between the vision of the star and thus obscure, at least for a



time, definite observation; but to the opened and well enlightened soul, the Spirit inevitably furnishes light at all times and under all circumstances.

It must be understood that the soul and the mind are not the same. The light which enlightens the soul will enlighten the mind, but the mind may be enlightened while the soul is in utter darkness.

Thus the star of observation reaches and enlightens the mind—not the soul; but the light of the Adorable Spirit enlightens the soul and spreads its light before the mind to be utilized, according to its will and capacity; and though the will never ascends above the capacity of the mind, yet the activity of the will increases the capacity of the mind—persistent will is the basis of developments. Wherever there is a fixed will, if the capacity is not there, it is being or will soon be developed.

Saint Paul sets forth these differences in the first chapter of Romans and at the twentieth verse, thus: “For the invisible things of him from the creation of the world are clearly seen” (by the light of nature) “being understood by the things that are made, even his eternal power and Godhead; so that they” (the rebellious) “are without excuse.”

Speaking of the revealed light, presented in the divine truth, and typified by the hovering of the Heavenly Dove, the apostle says—Romans 1: 16-19: “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodlines and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them.” God through His word reveals Himself to the

world, and by the Holy Spirit distinctly makes manifest the truth as it is in Jesus Christ. The man who will not receive it, does so because he has the will and power so to do.

In this heart at peace with God, neither Satan nor any of his imps is to be seen—they are gone out of sight. Thus, this stage of perfect peace with God, rids the soul of the annoyance of Satan. Not that he does not lurk around, but the grace of God places the individual above his ravings, and in every case where a conflict would otherwise take place—as when clouds rush into clouds and in crashing peals the electric spark escapes in vivid glare and makes the beholders dread, the eagle passes through the clouds, soars far above and looking calmly down, escapes the shock.

At a glance it can be seen that the countenance of this heart is peaceful and serene. It may also be noticed that no amount of vacant place is found therein. Where once Satan occupied the figure of Jesus and Him crucified, even on the cross, is there to be seen. The individuals at peace with God never allow this transaction to pass from their minds—they can never forget. Love begets love, and the recognition of the love of God for such individuals manifests itself in establishing wherein God showed His love for them. This is kept before the mind's eye, under all circumstances, the great source of this salvation.

Then, there is a circle around the blessed Saviour, seemingly to allow nothing to mingle or commingle with His individuality—Jesus Christ, God's anointed Son. Jesus Christ and Him crucified must stand alone. Here persons are likely to bring about confusion by mixing and commingling things with the Source of salvation. When there is such mixture, doubt or uncertainty is generally the result. In the mind the personality of Christ must always be considered for its separate and distinct individuality.

The individuality of Christ has always been its peculiar identification—it has been in time, and will be in eternity.

He never goes in partnership with any individual—angels nor men. The Prophet Isaiah said on this line—Chapter 63, verse 3, 5—“I have trodden the wine-press alone; and of the people there was none with me: \* \* \* \* And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me.” Saint Mark bearing testimony of the singular accomplishment of Christ, said—14th chapter and 15th verse—“And they all forsook him, and fled.” And John bearing record of the declaration of Christ, said—18: 8—“Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way.” This means Jesus alone under every and all circumstances.

In the wake of the oblong enclosure surrounding Christ, flakes of light are visible; and notwithstanding the light which proceeds from His own personality, is always visible, a flake of light may be seen inside the enclosure. Thus it may be conceived where Jesus is, there is always light in Him and by Him and from Him—there can be no darkness. He Himself is the Sun of righteousness and a light which enlightens every man who comes into the world. God is light.

Over the head of the Saviour is seen an inscription, “I. N. R. I.” This is the old Latin abbreviation, *JESUS Nazarenus, Rex Judaeorum*, translated: Jesus of Nazareth, King of the Jews. This is what He was represented to be, in the spirit of derision; but He was, and to-day is, thank God, King of kings and Lord of lords. His kingdom is an everlasting kingdom, and His dominion has no end.

Directly over the head of the Saviour, is the Heavenly Dove with outstretched wings. He is encircled to mark His separation and to point out His individuality. This is the representation of the descent of the Holy Spirit, and as the place is congenial to His nature, there He abides. So in that heart the picture of the blessed Christ and that of the

representatives of the Holy Ghost give evidence of the great peace which abides there: the peace which passes all understanding.

A couple of tear-drops may be seen falling from the eyes of the individual whose heart we give a passing glance. Tears do not always represent sorrow. Sometimes they are the result of contemplation on the goodness of God, as well as when one sees he has offended his Maker. These tear-drops, no doubt, are fallen from the joy inexpressible which is full of glory. Yes, one who has abiding in Him the Spirit of God and the transfixed sign of His redemption, can but rejoice in God, the Rock of his salvation. The heart is lighted up. Flakes of light are scattered over the entire heart.

To the right of the heart is seen a ladder, and upon the top round of the ladder a rooster; and these are appropriate signs. The ladder represents pleasant dreams, such as Jacob beheld on his way to Padan-aram: "And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham, thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed." The latter therefore is to represent traveling;—upward. It is to impress upon our minds that we are not to stand still in the Christian engagement; but round after round we are to ascend, higher and higher, higher and higher. As said the great apostle to his scattered brethren—Hebrews 6: 1—"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God." We are to climb upward. It is the only surety and safeguard for spiritual improvement.

The rooster standing on the top round of the ladder is intended to represent that which crowed at the time of Peter's denial of the Saviour, and its intimation is pertinent. The crowing was a warning to Peter of his vow which, contradicting the assertion of the Saviour became rash; for when Jesus said all would be offended because of Him, Peter replied: "Although all shall be offended, yet will not I." After Peter had denied the Saviour, the cock crew and so reminded him of the declaration of the Master: "Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." The cock, therefore, is a reminder of our vows, our shortsightedness, and calls our attention when we falter in the fulfillment of our vows.

On the left side of the heart there is a vertical column which is crossed by two instruments, as is the ladder on the other side. The column, no doubt, may represent stability and uprightness. One of the chief successes of Satan is, the carelessness of men concerning their upright walks and chaste conversations. It is amazing sometimes to see individuals who claim that their hearts have been changed from nature to grace how little they exercise care as to their Christian standing. They seem to be perfectly careless whether they are considered Christian-men, men, or devils. They seem to feel that they know and that is sufficient.

When the heart is truly at peace with God and enjoying its full realization, it does not merely seek to know for itself, but like the standing column, presents to the world its stability and uprightness: for it is not enough to know, but to give a reason for the hope which is in you.

The chief object of the man who enjoys perfect peace is, to benefit his fellows in the representation of his Master. He is in the world, and knows it, but to all he makes it plain that he is in Christ and Christ in him; therefore he is not of the world. Less than this a man has no surety.

He is not easily shaken by the winds. In his starting out



he counts the cost. The truly awakened soul knows that he is like a ship on the ocean, he must contend with tides, winds, and waves; and sometimes these will be adverse one from the other, and at other times they combine their forces. There are times when he finds they are so turbulent it is impossible to beat against them. He keeps by him and with him his anchors which, when needs be, he throws from the bow or astern.

Whether we realize it or not, every individual is guided by a certain influence, and is likely to attract that which is congenial to his nature or allied to his own spirit. As the evil attracts the evil spirit, by which he is guided; so the good attracts the good spirit which seeks to influence the life of the individual.

Nearby each ear of this figure stands an angel with two inscriptions. At the left ear the inscription reads: "He that overcomes shall inherit all things." At the right: "Far be it from me, that I should glory in anything, but our Lord Jesus." These are appropriate and applicable monitions, and seem to represent the whisperings of the Spirit of God; for such is the condition of the human heart, that even the man or woman who is at peace with God, and enjoying justified faith and resignation must be reminded he has enemies to overcome, and that his ultimate triumph depends on overcoming the last enemy. That if he be saved it will not be his work, therefore, to him there is no glory; and if he should glory in anything, it must be in the cross of our blessed Lord and Saviour, Jesus Christ. Thus it may be seen that the heart which must enjoy constant peace, must continually attribute the enjoyment through the Spirit to Him who was dead and is alive again; and behold He lives forever and ever—and has the keys of death and hell.

One of the peculiar features of this heart—enjoying perfect peace—it is in view of a church; but the church is not

in the heart: it is outside of it. One of the greatest mistakes made by Christian people is, that they can live consistent Christian lives outside and independent of the church. If this be so what would be the idea of the establishment of a church? One could scarcely give credit to the Master for this gracious work—the work of the Christian church.

Our Blessed Saviour said on one occasion: "I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give thee the keys of the kingdom of heaven: and whosoever thou shalt bind on earth shall be bound in heaven: and whosoever thou shalt loose on earth shall be loosed in heaven." Here not merely the necessity of the church, but that it is the connecting link to the eternal rest in heaven.

From this declaration, coming directly from the Saviour, any thoughtful mind may conceive that the church militant has something to do with the church triumphant. The church on earth seems to be the open door to the heavenly Jerusalem. It might not be, we do not believe it is, the indispensable way to heaven. We believe of this way as we do of water baptism; it is a necessity—a necessity when the opportunity is given—but not an indispensable necessity: not an indispensable necessity when the opportunity does not present itself. God saves to the uttermost—He saved the man upon the cross—in his last moments he cried: "Lord, remember me when thou comest to thy kingdom." Christ saved him without the church and without water—there was no opportunity—if the opportunity offered itself, our idea is, in order to be saved he would have been compelled to accept both.

The church is there to remind the individual that if fire must burn, fuel must be added. If the grace of God is to abound and to accomplish its end, it must be sought. In-

dividuals must attend the place where the message of God is dispensed; not occasionally, but constant visits must be made for wholesome instructions and godly admonitions. We sensibly believe that the church is the congregation of believers, but here we speak of the edifice: the place where the gospel is preached. Probably the figure represented by the bush being on fire and not consumed, was the grace of God in the heart of believers; but the edifice is the place where the fuel is added to the fire and which causes it to burn more brightly.

Justification is a simple declaration, but its intent is completion. There are those who claim justification and yet fail to enjoy that perfect peace with God and all mankind. Where one is, the other follows as a natural consequence. There are those who are ready to condemn justification, because they believe those who claim justification are not at peace with God, not being at peace with all mankind. Such are right, and yet may be wrong. They are right, if they are capable judges of the fact; they are wrong, if they are unable to discover all points and arrange in perfect order all difficulties. For any man to be a righteous judge in matters of the kind, he must possess these and greater qualities. Yes, but quotes a man: "By their fruits ye shall know them." This is a rather stubborn fact, but sometimes the sight does not satisfactorily prove the nature of the fruit. Some fruits have one appearance and another taste. We make no attempt to justify wrong or evil-doers, neither do we encourage human judgment under all circumstances.

Peace and justification are connecting and interchanging links. That is to say, perfect peace assures one of the state of justification; and justification produces perfect peace. Justification is not the state of human perfection, but it is a solid and constant condition. True peace is subject to change, but is itself unchangeable. Justification is a step below sanctification. The difference between justification

and sanctification is: justification is the state of being free from the guilt of sin, and sanctification is to be rendered righteous or holy by imputation. The person who feels justified by the blood of Christ, can not doubt his saved condition: cannot be driven by the adverse circumstances of life; but lies cheerfully and constantly on the promises of God. Notwithstanding, he is not as safe in that state as in that of sanctification, of which we will speak in the succeeding chapter.

Justification is of two kinds—legal and evangelical. Legal justification is that by which we are justified by the works of the law, and cannot be applied to our human condition, for as much as we are violators of the law. We cannot, therefore, be justified by the works of the law on account of violation. Angels have always kept the precepts and commandments of God: they are therefore justified by the law. By the law no flesh living can be justified.

Evangelical justification is pardon or release from condemnation by the acceptation of a competent substitute—Christ is our accepted substitute; therefore, our justification is evangelical.

The figure of this heart presents it in a state of justification, because of its assimilation of the sacrifice of the Blessed Christ who died for the guilt of the guilty, and having risen for its justification became its Substitute. When this is truly accepted and wholly depended upon, the individual is justified by faith; and as the Scripture has declared it, enjoys the peace of God which passes knowledge.

Notwithstanding the state of justification, watchfulness is an indispensability; for persons who are justified by faith will only continue in that condition as long as he keeps his eyes on Christ and watches the movements of the enemy. The poet expresses it thus:

“Help me to watch and pray,  
And on thyself rely;  
Assured if I my trust betray,  
I shall forever die.”

Justification, like other states, needs some mark as a confirmation: this evidence is good works. Whenever the individual is truly justified the work will follow as a consequence. No individual can rightly claim justification when his work is not in conformity thereto. Paul says: "Being justified by faith we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into his grace wherein we stand and rejoice in the hope of the glory of God. And not only so but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." The apostle gives us as the sole cause of this state: "For when we were yet without strength, in due time Christ died for the ungodly."

In this heart neither Satan nor his imps are seen, and it may be surmised whether or not his Satanic majesty has ceased to visit this place made sacred by the occupancy of the Holy Spirit, presented in this state of grace. While there are states which provoke the frequent visits and demonstrations of Satan, more than others, he never abandons his efforts to decoy and destroy a soul in which there is hope of its salvation. There is a state, however, in which his visits effect little or nothing; when he knows this fact he only seeks chances. In those events, it may appear as though he is totally absent, as there is for him no rest in abiding. It is the state of the heart which produces this condition. The higher the state of grace, the less assault of Satan; that is to say, the less the assault of Satan affects the individual. A high state of grace is like a fort well surrounded and fortified.

There is holy ground on which Satan dares not step, yet he seeks his opportunities, and as soon as the individual's feet tread on the other side of the line, which nature often



evokes, he uses the opportunity to his best advantage. The lower the bird flies, the greater is the danger of its existence. Even the little boy catches the sparrows which jump from limb to limb ; but the best hunter fails to ensnare the eagle—it lives above the skies.

This heart at peace with God, or in the state of justification, fully realizes the necessity for the individual love for God, His word, the sanctuary and its messages, and the company which meets there to worship the object of its love. Such an individual readily unites with the company in singing:

“O happy day that fix’d my choice  
On thee, my Saviour and my God !  
Well may this glowing heart rejoice,  
And tell its rapture all abroad.

O happy bond, that seals my vows  
To him who merits all my love;  
Let cheerful anthems fill his house,  
While to that sacred shrine I move.

Now rest, my long-divided heart;  
Fix’d on this blissful centre, rest;  
Nor ever from thy Lord depart:  
With him of every good possess’d.

High heaven, that heard the solemn vow,  
That vow renew’d shall daily hear,  
’Till in life’s latest hour I bow,  
And bless in death a bond so dear.”

## CHAPTER VI.

## SANCTIFICATION.

*A Heart Devoted to God and Holy Living.*

THERE is considerable difference between living and dying, and many persons have discovered that fact; yet but few have cautiously and considerately inquired into its desideratum. Living admits a euphonic adjective, but dying, none. We say of living—holy living, righteous living, terrible living, careful living, careless living, etc. While death admits an adjective, dying does not, and with a good reason. Good dying, bad dying, righteous dying, wicked dying, or any kind of dying is not harmonious. The simple idea is, Dying. Its adjective is fixed by the eternal God, and can not be added to, consistently, by man. Living is the unchangeable qualifying incident which governs dying. The life must be lived—not as to duration so much—but must be lived: the duration, no doubt, greatly adds to the accord and concord, but living decides. So devotion, devotedness, upright acts, sincerity, etc., serve as benefits for the living—living sees to dying.

At a glance the heart which we are about to review, as it forms the subject for discussion—A Heart Devoted to Holy Living—attracts one's special attention in reviewing its symmetrical form. Of all the hearts before presented and hereafter to be introduced, the appearance of this is most noticeable. The precision of its form calls special atten-



Figure 6.



FRIEND OF CHRIST.—JOHN 15: 14,5. A HEART DEVOTED TO CHRIST  
AND HOLY LIVING.

tion to its operation ; or, probably, its concise operation figures more largely in its precise symmetrical appearance. That the operation has anything to do with the precise formation, may appear doubtful at a glance ; but when it is carefully considered every shadow takes to itself wings.

Real beauty is covetable, though it may not always be acknowledged ; and individuals make desperate efforts to obtain it without attending to the source of its formation. The defects of an irregularly formed face may be so completely disguised that its irregularity may not make the slightest appearance. The beauty or homeliness of a face is not so much the formation as the filling—the countenance—and the countenance is the result of the operation of the heart. To abridge discussion on this view, we point our readers to the countenance of criminals and savage individuals, and then to that of a cultivated and loving disposition—a devoted and tender-hearted Christian. By examination it will be plainly discovered that to the working of the heart must be attributed the appearance produced. If you are still in doubt, change the conditions of those individuals and the radical change of their appearance will make itself manifest.

Sanctification is a state—a true Scriptural condition—doubtless the highest state of the Christian life. This state is differently denominated—holiness, sanctification, purity, fullness of God, perfection, etc. It means a heart thoroughly cleansed from all sin, perfect trust in God through Christ, and unshaken confidence in the knowledge of the fact.

This is the state of the heart represented by Figure 6.



There are persons who spend much time in seeking to obtain the beautiful—beauty in appearance. They seek it in curls, bangs, fashions, frills, cosmetics, powders, paints, etc.; but its real foundation is in the heart. The heart properly framed and fashioned in the right spirit, love for God, love for humanity, love for right and righteousness, love for purity and a pure conscience, and the possession of the latter will, undoubtedly, produce a beautiful countenance. If the form of the face is not regular the indwelling spirit will regulate it.

This heart is beautiful in appearance, yet on the right side is seen Satan in all his hideousness. He is seen on the trot—going from the heart but looking back. His backward glance means something. There is an object which seems to attract his attention: an object in this heart—One bearing His cross, from whom he flees. He is Christ. In that heart He appears bearing His cross—making it plain, as He once said: “My yoke is easy, and my burden is light.” Christ is the only individual from whom Satan flees. He has no time with nor for Him, and the persons desiring to shun the constant attacks of Satan must keep within him the true figure of Jesus Christ: nay, Christ Himself through the Holy Spirit.

The lesson which may be learned from this circumstance is, that no state, no condition of any individual places him entirely out of the reach of Satan.

It is true Satan’s visits may be made less frequent and of less importance, as the state of grace raises one in the scale of Christian manhood or womanhood, in Christ Jesus: Satan never gives up his efforts to the last moment—the moment when the individual enters the pearly gates of the New Jerusalem. He lingers and loiters around looking here and there and making efforts of every kind to find a chance—if chance there be—and to take the advantage if

haply he may find the slightest opportunity. He does not wait for things to turn up but makes strenuous efforts to turn up something.

There seems to be an absence to view of his imps of ugliness which appear in or going from other hearts. There are cases which seem to be rather difficult for some of his imps, and on account of the stubbornness of those cases he may deem it not advisable to allow his less skilled imps to manoeuvre in efforts to obstruct their progress. His imps are all skilled in concupiscence and all evil designs, but there may be cases which he will not commit to their charge. He knows that when those imps persevere in attacking those individuals who have reached that high state of grace they provoke praises and thanksgivings to the Giver of all good and perfect gifts; he finds it wisdom, sometimes, to make their absence conspicuous. His intention, in so doing, is to induce calmness and finally carelessness: for when an individual is not attacked from one quarter or another, he generally feels his security, and this feeling in many instances produces carelessness—that is Satan's opportunity. He is on the alert to seek his chance, and with him no one of them is allowed to go unnoticed. If there be any characteristic for which Satan may be praised, it is diligence. He minds his business to perfection—and everybody else's.

On the right side of this heart stands an angel. It is a stereotyped conception that individuals are surrounded with influences which prove a blessing or a curse: which lead to right and righteousness, or to evil and destruction. It is a well-grounded conception that persons have guardian angels, and the Scripture often so expresses it that one would scarcely doubt the fact. The Prophet Isaiah—63:9—says: "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them, and carried them all the days of

old." This reference is doubtless made to Christ, for often He is called an angel of God. During the sojourn of the Saviour on earth He was often attended by angels; they were made visible in the hour of His severe trials—they strengthened Him.

Paul writing to the Hebrews, speaks of the guardianship of angels—Hebrews 1: 13, 14—"But to which of the angels said he at any time, Sit on my right hand, till I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

The angel seen standing by this heart is the guardian angel. The object of such individuals, no doubt, is to remove difficulties, surround the individual with holy influences, and to point to him or her the way which leads to light more correctly; since to human views many things are obscure, notwithstanding they are dangerous. The work of the angel is to obstruct the way of Satan, and to counteract the otherwise destructive influences as far as the individual will yield submission. If to God and His holy angels perfect submission is acknowledged, perfect guidance will be the result: for the angel stands by the heart ready to point out pitfalls, ditches, quagmires, nets, gins, traps, and all dangerous places; and to induce the individual to move onward in the direct way which leads to life and immortality. This holy angel is anxious to fulfill his duty. He is the ministering spirit sent forth by God to pilot this soul through the dangerous paths of life, and he is delighted to fulfill his task. Pleasant it is to the angels of God to watch and protect the soul who yields obedience to Christ. He is not merely there in the time of success and prosperity, but in the greatest trial and adversity; not merely to lead in a plain path but on the rough side of the mountain; not merely when the winds are calm and favorable, but in the fierce winds and terrible tor-

nadoes. He delights to obstruct Satan's skill, and foiling the enemy brings the object of his care out in a plain path.

In this heart devoted to God and holy living it may be noticed that Christ takes his place in the center with His cross upon His shoulder, and presents to view His pierced hands. On the upper part of the crossbeam is written: "Faith, hope," and at the top of the straight beam, "Charity." At the lower part of the straight beam, the following appears: "My yoke is easy."

The Apostle Paul writing to the Corinthian church—I. Cor. 13: 13—says: "Now abideth faith, hope, charity, these three; but the greatest of these is charity." Charity stands at the head of the straight beam of the cross.

Of the three graces, faith is an implement, the strongest and most indispensable to the world of mankind. He who is without it, is like a ship on the mighty ocean tossed, without a rudder. Faith has eyes to see, and it sees; it has ears to hear, and it hears; has nose to smell, and distinguishes the different causes and kinds of odors; is keen in its sense of touch, and can discern thereby in the darkest hour of night. It is notable for its discriminating taste: true faith—for there is a false faith—can not be deceived.

Some persons think faith is a fancy, but the inspired Paul said it is a substance—it "Is the substance of things hoped for"; that is to say, if an individual hope or desire a thing, no matter how far it may appear in the distance, if he will realize by his grip that it is his, and will not work against his hope, but toward it: it is his. Strange idea to some, but is nevertheless true in spirit and to the letter.

When faith sprang up in the soul of Abel he offered to God an excellent sacrifice. His sacrifice was so much more excellent than Cain's, that he (Abel) obtained witness that he was righteous. When Abraham was called to go out into a strange place, where he knew not, unshaken confidence in God caused him to go, and he went not knowing

whither he went—but God went before him. God said to Abraham, offer up your son Isaac as a sacrifice; and through faith he went forward seeking the place, and having found it, he laid the young man upon the altar and stretched forth his hand to slay him.

Moses had faith in God, and he refused to be called the son of Pharaoh's daughter, choosing, as saith the Scripture: "Rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." The children of Israel, governed by Joshua, marched around the city of Jericho seven days, and on the seventh day they shouted with a great shout, and the walls fell. All this was the work of faith, and the Scripture tells us through faith individuals subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. There seems to be an unknown power in faith. That is to say, there is a faith which is not often comprehended—it remains unknown to the many. Faith stands at the head of the three graces, and when it is full-fledged, is unconquerable. Faith appears on the right arm of the cross which appears on the Saviour's shoulder: it is not to be reviewed without significance.

Then, Hope occupies the left arm of the cross. It must not be allowed to slip the memory that there are two classes of hope—the false as well as the firm. Job said of the former—Job 8: 13—"The hypocrite's hope shall perish"; but another hope is spoken of by Paul—Hebrews 6: 18, 19—"That by two immutable things by which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil."

The soul is often spoken of as a bark upon the ocean



which is subject to winds, waves, and tides. Sometimes the winds are very fierce and contrary. We have been upon the ocean when the winds were boisterous. When out on the deep ocean the ship may be placed before the wind and let drive, but when near shoals, rocks, or reefs, the anchor is an indispensable necessity. It steadies and keeps the ship's head towards the wind as nothing else will do at such times.

Thus, hope is an anchor to the soul. It stays on God's word and hangs thereto. It is not carnal presumption, but unshaken confidence in Him who says and can not lie. It sees a promise and seizes it at the same time, and like Jacob of old, says: "I will not let thee go."

It is very nearly allied to faith, as when it is said: "I know in whom I have believed, and I am persuaded that he is able to keep that which I have committed to him against that day." Faith grasps and presents the fact, and hope grapples and clings thereto—hope lays hold and refuses to let go.

Then, hope is in itself a purifying process, as it is said: "Every man that hath this hope in him purifieth himself, even as he is pure."

Christ is called our hope—that is, the foundation upon which we have to build our hope of heaven. No soul is sure of success in triumphing over the difficulties of life, unless the spirit of perseverance is therein cultivated until it becomes a part of its own nature. Hope is the instrument which works side by side with faith, and as a grappling hook, whatever faith gains, hope retains.

But above all, at the top of the straight beam is the word, "Charity."

Charity bears more than a single significance, but in the Scripture it has no reference to almsgiving nor the like. Its real meaning is, Love—love to God which produces love to man, and as a consequence, forbearance, which causes one to look at the best side of any and all things. Love is a

wonderful something—a power which can not be weighed nor measured. Its height, the knowledge of no individual has ever reached, neither can any delve into its fathomless depths. When we speak of love, the very idea of the love of God exhibits unknown heights and depths, and brings us in contact with nature incomprehensible in itself. Real love is like a circle—neither its beginning nor its end can be found: this is plainly manifested in the redemptive scheme. God the infinite and eternal needed nothing to increase His pleasure or happiness. God is the Wise—no acquirement could be made by which His storehouse of wisdom could be increased; God the All-seeing—it was not possible that by any means or under any circumstances, with Him any development could be made manifest; God the ever-present—here, there, and everywhere: it was not possible to increase the perfection of His possession in that or any other direction: yet, through love, He gave His Son to die that He might save the fallen inhabitants of our world. That is love. The manifestation of such love in words and deeds to the children of men, produces similar love—that is charity.

Charity is more than a name. The Apostle Paul spoke of it in the highest possible terms. We are sure the apostle can tell it in more terse and succinct manner—we give it in his words. He says: “Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the *poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in ini-

quity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away."

These are the inspired apostle's views, and all lovers of God see the indispensable necessity of this grace—charity. Charity is written on and is in connection with the cross; it is a great instrument to keep Satan at bay. Holy living does not merely demand it but possesses it bountifully.

One of the chief reasons persons have so little faith in professed sanctified lives is, chiefly, because persons professing sanctification so often fail to exhibit a reasonable supply of this grace. They generally show a sensitiveness and are ready to "hit back," and to hit as hard, if not harder, if they perceive they have been struck: they show similar signs in connection with dislike. Let us read over and over again 1. Corinthians, thirteenth chapter. The sanctified heart has much of God in it, and is expected to be like Him, at least, as far as humanity will permit—"Charity suffereth long." Charity carries with it a large mantle and is not merely ready to accept the admonition of the Apostle Peter—"Above all things have fervent charity among yourselves"—but being in possession of it, exhibits it—"For charity shall cover a multitude of sins."

At the lower end of the cross, the words are seen: "My yoke is easy." The difficulty in following Christ is generally exaggerated, and in so doing many are afraid to attempt what they suppose to be a difficult task. It is true, it is more difficult to climb a hill than to go down; it is more difficult to walk in a narrow path than in a wide; it is more difficult to walk in a straight line than it is to go as you please; it is more difficult to go up stream than down—in fact, it is easier to go wrong than right.

The difficulty in living a Christian life depends upon what

kind of a Christian life is lived. An individual may be in possession of grace enough to make him miserable—this is done when persons attempt to carry grace which is clean, in an unclean vessel.

To put a yoke on a neck which is not inclined to yield thereto, is the occasion of friction; and in such case the sensitive suffers. The yoke can not feel, therefore, the neck is sure to be galled. This is not so to a pliant neck: the neck that yields to the yoke—there is no hurt.

Whenever you find a person who complains of suffering through religion, as a general thing, you find a mistaken individual. He generally suffers from or by religion—suffers, not by following the rules of religion, but by going by—passing by it—or going from it. It is a matter of impossibility for such persons to enjoy the true substance of vital religion. To such the yoke is generally galling.

In referring to religion on this point, not forgetting the effect of the yoke, the fault is in the neck—the unyielding neck. When the neck is made to conform to the yoke, the declaration of Christ is confirmed—if confirmation is needed—“My yoke is easy.”

Persons enjoying the fullness of grace—a sanctified heart—a heart devoted to God and holy living, invariably find the truth uttered by the Saviour: “My yoke is easy.” Anything more or less denies the sanctified conditions of the heart.

There are natural crosses made of wood, such as that on which the Saviour died; and there are spiritual crosses, generally made by obstructing the human will, obstruction, or contrariwise, is often the work of hands divine. For the success of every purpose, Providence designs the way, but the way of God is rarely ever the way selected by man. The pursuit of the way selected by man may be acceptable till it comes in contact with the way of Providence—and every spiritually cultivated man can almost always discern

when he comes in contact with Providence. If, when he discerns that he is in contact with the way of Providence, he changes his course and takes the way of Providence, there is no cross; but as soon as he persistently crosses the line of demarkation, there commences the cross; because he is out of harmony with Providence. There and then the cross becomes a yoke and galls. To the reverse, if when he comes to God's way—and that can be learned to perfection and is so called: that is, "Christian perfection"—he abandons other ways and follows it, he makes no cross. It is only the cross which one makes that is so galling when it has to be carried.

There is another cross—the cross which Satan makes. Such a cross may gall, but not bitterly; because God gives grace to bear such crosses. His declaration is: "My grace is sufficient." He said this to Paul, he says it to every one of His children. God can not help one to violate divine precepts and then hold the violator guilty. When we make crosses by crossing the way of Providence, the cause of their burdensomeness and galling nature is, we have not the help of God—hence, the grievousness of the yoke. This is not so if the cross is made by crossing Satan's way; when this is the case, we have One "Mighty to save"—Help is present.

The spirit of a heart devoted to God and holy living enables it to see good in almost everything. It has the faculty of turning everything to its advantage—it knows well how to yield to conquer; and its conquests are invariable.

Around this sanctified heart may be seen boughs in the form of a wreath with leaves and plentifully supplied with fruits, and an inscription which is guided by the formation of the heart, reads: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Inspiration sent this message to the church at Galatia—Galatians 5: 22-24—"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, Meekness, tem-



perance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts."

There is a remarkable difference with relation to the quantity of grace a person enjoys. It reminds one of sowing and reaping. No person could enjoy continual sowing with a prospect of reaping twenty, thirty, forty, fifty, or sixty years thence; yet there is a large number of individuals—yes, thousands of individuals—who seem to be sowing with a probability of reaping after death: some live twenty, thirty, forty, fifty, and sixty years. Of course the fruit is good at any time, but it is no wonder that so many become weary in well doing and faint on the way. They go against the intention of Providence, and whatever crosses Providence pays the penalty—the yoke becomes burdensome.

There are fruits of the Spirit, and those fruits ought to be enjoyed by every child of God; but fullness of grace is the only thing that brings one to the enjoyment of those blessings. There are too many persons who will not be led by the Spirit, they, therefore, find themselves under the law; and are all their days trying to fulfill the works of the law—of course they fail. They work against the intent of Providence. God's desire is that we should enjoy the fruits of our labor, and it is with us whether we enjoy them or not. We can not enjoy them unless we are found in the state in which we are capable of enjoying them. To enjoy the fruit of the Spirit we must be led by the Spirit. This leading must not be one day, one week, one month, nor one year; but we must constantly place ourselves under the tutelage and guidance of the Holy Spirit: then it will be ours to enjoy the fruits of our labor—"The fruit of the Spirit."

We have just talked about love—the chief of the three graces—and here we have it again as the first sign of the fruit of the Spirit—Love. Notwithstanding the height and depth of love, its resources are inexhaustible. It takes in

its arms humanity in its weakest, nourishes and cherishes it, and finding submission places it on a throne, and says to it reign to thy heart's delight. Pitying humanity it seeks for it in every place, high or low, bears with its infirmities, cleanses and re-cleanses, clothes and shelters it, and rarely ever reproaches it. Think of the father of the prodigal son—not one word of reproach notwithstanding he knew the waywardness of his son. Love has a balm for every wound and a cordial for every fear—it is the chief fruit of the Spirit.

Then, there is Joy in the Holy Ghost. There are thousands of Christian people who do not relish true joy in religion, and there is no small number who enjoy it merely at odd moments: probably in some lively meeting or during some stirring sermon: albeit joy is intended to be enjoyed by every truly awakened child of God.

There are many mistaken souls who think that sorrow is the way to heaven, and on that account they knit their countenances and disfigure their faces: so doing, they throw this branch of the fruit of the Spirit to the winds. They choose sorrow instead of joy; the former if not watched will produce condemnation.

It is joy that makes the pleasant countenance, which produces the pleasant smile, which gives undoubted evidence that the Spirit of God dwells in the heart because thereon He sheds the smile of His sunshine.

Then love and joy produce peace, and there is nothing in the world, aside from the source of it, the love of God—like peace: peace in the heart. O, how much suffering is endured because people have not the peace of God which passes understanding.

Then, there is long-suffering—another name for patience. There are so many fretful people in the world—they live in all ages. In David's time he was compelled to cry out: "Fret not thyself because of evil-doers." It takes so little for people to say: "I do not wish to have anything more to

do with such an individual as long as I live," and then rising up, announce, "I know I have passed from death unto life, because I love the brethren." The individual who is fully and truly in God partakes of His nature—is long-suffering. That is, he is perfectly willing to suffer long. When Peter wanted to know how many times he was to forgive his brother, he liberally suggested seven times a day. As that is a complete number he thought his suggestion was complete; but I suppose he was completely dumbfounded when the Saviour modified it to seventy times seven. This requires long-suffering; and the man who has grace to help him in every time of need is, no doubt, by grace, long-suffering.

Another feature is gentleness. If any persons on earth ought to be, what are termed ladies and gentlemen, they ought to be the children of God. We have not time to tell what we conceive to be a gentleman or a lady, but all know what it is to be gentle—this ought to be practiced to the fullest extent until one is confirmed therein, then add thereto man or woman.

Goodness is the next fruit of the Spirit, but there are numbers of persons who do not think that a man or woman can be good until he or she is dying. Suppose there is no dying—some people die without dying. He that does good is good, as he that worketh righteousness is righteous. The more a person practices doing good deeds the greater the desire grows on him to do good, and *vice versa*. Goodness proceeds from the good, and whenever goodness is seen it is supposed to come from the good.

We are to add to our goodness, Faith. No man can live and be a Christian without faith, neither can any attain to the higher graces without abundance of faith, and God has not merely offered it, but gives it. If faith the size of a mustard seed can remove mountains, think of the advantage of the possessor of great faith. Says Jesus: "Woman, great is

thy faith." She had her every need supplied, and so can any man or woman who lives in this atmosphere—who has a heart devoted to God and holy living; such a person has faith which laughs at impossibilities and cries it must be done.

There is also meekness, the reverse of the spirit of the peafowl. The grace for which Moses was noted, and no doubt because of that fact he talked with God as no other man ever did. There dwells in men too little of the spirit of meekness. They are so thirsty to make their greatness known, that often they exhibit their littleness. This is the day of aspiration and men seem to be losing sight of the spirit of meekness—even the spiritual minded. This want of meekness stops the descent of a great many blessings and excellent gifts. If we can scarcely get along with ourselves when we discover in us some excellent traits, the question is; what would we do if we had others and greater? Heaven is often compelled to close against us the windows whence come the gifts of God; for if we lose our meekness in small gifts, Heaven only knows what we would do if we had greater. One of the conspicuous fruits of the Spirit is meekness. O, for more meekness. A heart devoted to holy living has it abundantly.

The last given is temperance—and with it the apostle closes by saying: "Against such there is no law." Temperance is not merely abstinence from strong drink—though that is very conspicuous—but from all excesses, whether they be eating, drinking, talking, surmising, judging, or any inordinate desire.

Temperance is a prominent gift of the sanctified heart, and is among the varied fruits which are at all times enjoyable and enjoyed. Such a spirit pervading any heart can not help keeping it in perfect peace and spreading sunshine over the entire countenance. Blessed heart—devoted to God and holy living.

In this devoted heart, the Heavenly Dove with outstretched wings, representing the Adorable Spirit, is seen immediately over the cross borne by the Saviour; and under the dove is the word written "Charity"; under, and running crosswise, are the words "Faith," "Hope." The representative Dove is of more than common consequence, and neither individual nor church is better off for not giving more attention to the study and work of the Holy Spirit, in connection with man's salvation.

Jesus Christ offered Himself a sacrifice for the sins of the world, and when He had finished His work he ascended into heaven with the declaration: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." Before the ascension of our blessed Lord, He declared that all sins and blasphemies should be forgiven unto men, but the blasphemy against the Holy Ghost should not be forgiven, in this world nor in the world to come. This statement places before us the intrinsic worth of the Holy Spirit, and the dire detrimentality in sinning against Him.

It is our view, that the one thing above others which Christians and the world at large have to learn, is, the real benefit derived in rendering honor and homage to the Adorable Spirit—the third person of the Holy Trinity. He is the influencer to all good—thoughts, words, and acts. The cleanser from all impurities—of whatever nature: He is the holy guide to the right way and righteousness. Without Him nothing commendable can be accomplished.

When He takes offence from the acts or treatment of any individual, that soul dies to all eternity. That is, it is bereft even of the hope of salvation forever and ever. Jesus having finished His work, opened the way to the tree of life—blessed be His name—returned to His former place as our Intercessor; sent the Holy Spirit to induce all, to cleanse,



guide, and protect all who will submit thereto—this is the Spirit's gracious employment. It is dangerous to insult Him.

John Wesley being afraid of insulting Him cried out :

“Stay, Thou insulted Spirit, stay.  
Though I have done thee such despite;  
Nor cast the sinner quite away,  
Nor take thine everlasting flight.

Though I have steel'd my stubborn heart,  
And shaken off my guilty fears;  
And vex'd, and urged Thee to depart,  
For many long rebellious years:

Though I have most unfaithful been,  
Of all who e'er Thy grace received;  
Ten thousand times thy goodness seen;  
Ten thousand times Thy goodness grieved:

Yet, O! the chief of sinners spare,  
In honor of our great High Priest;  
Nor in Thy righteous anger swear  
To exclude me from Thy people's rest ”

The Holy Spirit ought to be nurtured by all individuals and His presence courted, and especially by the blood-bought army of God. The gracious Spirit is invariably honored by a heart devoted to God and holy living. In such a heart He makes His home, and there He ever abides. This heart is filled with pleasure and delight, the favor of the Spirit's countenance, bright; because by Him the heart finds access to God through Christ—the association is mutual.

Over the dove, with outstretched wings a star is seen—that star regulates the navigation on the ocean of existence, and by it the heart has constant knowledge of its whereabouts. By this star there can be no doubt. Christ is here presented under another regime. Christ was once known as the star of promise and hope, but now He is the star of vision.

Christ is called a star. Peter calls Him—II. Peter 1 : 19—“The day star”; and He calls Himself in Revelation—2 : 16—the morning star : “I Jesus have sent mine angel to testify these things unto you in the churches. I am the root and the offspring of David, and the bright and morning star.” When Christ is kept in sight (as the north star in case of navigation) there is no doubt of the soul’s whereabouts.

Just above the star, the eye of the heart constantly gazes on it (the star) and so is in constant possession of its condition and whereabouts—a very necessary thing for travelers. This gives the heart the advantage of enjoying the sweetness of peace, as thereby it is constantly kept lighted up and there is no chance for darkness. Darkness is a semblance of evil and the abode of foul spirits.

This joy is the gift of God offered and presented to all creatures who are willing to comply with the conditions. Those who do not enjoy it deprive themselves of the sum and substance of Christianity. Christianity is not the work of dying, but living—the life decides the dying.

“Blessed are the pure in heart,  
For they shall see our God;  
The secret of the Lord is theirs;  
Their soul is His abode.

Still to the lowly soul  
He doth Himself impart,  
And for His temple and His throne  
Selects the pure in heart.”



Figure 7.



A HEART POSSESSING SOME GOOD THINGS, BUT NEED OTHERS. CHURCH  
AT EPHESIANS—MODIFIED AFFECTIONS. REV. 2:4

## CHAPTER VII.

### APOSTASY—FIRST STAGE—MODIFIED AFFECTIONS.

WHILE it may not so appear at a glance, the first step is the real turning-point—good or evil; and it is of more significance than is really considered: on this hangs the ultimate.

As we shall present three stages of apostasy, we here introduce Figure 7 as the heart representing the first stage of that lamentable condition.



It is somewhat difficult for a person to perceive the spirit of apostasy when it makes its debut into the heart, as it is represented by Figure 7. Nevertheless, such is a fact and by constant attention this heart will open to the reader the fact that it represents a declination of formerly enjoyed grace.

The condition of this heart is represented by the figure of our Lord's message to the church at Ephesus—Revelation 2: 1-4—"Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and thou canst not bear them which are evil: and thou dost try them which say they are apostles, and are not, and hast found them liars: and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love."

There are so many praiseworthy qualities commended of this church, that one can scarcely see the necessity for the conclusion: "Nevertheless I have somewhat against thee"; but the closing part of the verse tells the story—"Because thou hast left thy first love."

It will be noticed that on either side of the head of this heart—Figure 7—is an inscription; and on either side of the eye and star in the heart may be seen an inscription. In this heart our blessed Saviour appears on the cross, and a circle over His head reads: "The love of Christ constraineth us." At the foot of the cross, is the representation of the Word of God or an open book with the inscription: "The gospel of Jesus Christ." The figure of a church is also seen in this heart, and that of a fish (a good omen) is visible. And yet it is true, this heart represents one which has lost its first love.

There stands at the back of the head a holy angel, and he

holds in his hands two rolls; one on each side of the head. The inscription of the roll at the right side is: "No man is crowned except he strive lawfully"; and on the left: "He that shall endure unto the end, the same shall be saved." The inscription at the right side of the heart is very excellent and emphatic: "For me to live is Christ, and to die is gain"; and on the left side: "Who shall separate us from the love of Christ?"

From these cheering inscriptions one would scarcely dream that this heart has lost its first love, but it evidently has; and these inscriptions are incipient efforts made to reinstate it. The first fact noticeable in the loss of the first love is the absence of the Holy Spirit. He is not visible in this heart as in the previous ones, and the evidence of this condition is seen by the surrounding of the heart by numerous pictures of Satan and his imps.

Nobody knows but God, and but few try to estimate the real value of the soul; and therefore, but few make needed and strenuous efforts to rescue the soul from death. Christ in His indication of its value placed it above the world, said—Matthew 16: 26—"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul." On account of God's love and value of the soul, He makes every reasonable effort possible to save it; and if men were as anxious for the saving of souls as they ought to be, comparatively few would be lost.

This may be observed in the strenuous efforts made to restore the soul to its former condition—the love of soul and its intrinsic value. People talk of and condemn enthusiasm, but without it life would be but a skeleton—a vapor which passes away by degrees and is soon gone.

By careful thought it can be seen that the grace of God is waning in this heart. Its attendant angel knowing the danger, makes every effort to restore it to its former favor, pre-

sents to its special gaze—at the seat of the mind's eye—on either side of the head (so that turning either way they can be seen) on the right side: "No man is crowned except he strive lawfully"; and on the left side: "He that shall endure unto the end, the same shall be saved."

Seeing the declination, the angel seems fearful, and with good reason; for when humanity starts to drift, but few conceive how rapidly it goes backward; therefore, the heavenly guide urgently presents these stirring Scriptural facts to its immediate gaze: "No man is crowned except he strive lawfully." The cross and the crown are connected in this divine declaration, and of it the poet sings:

"Since I must fight if I would reign,  
Increase my courage, Lord;  
I'll bear the toil, endure the pain,  
Supported by thy word."

On the other side he presents the idea, that salvation depends on final endurance: "He that shall endure unto the end, the same shall be saved." This loving guardian can find no stronger argument with which to stimulate the modified affections of this heart. He is doing his part as a faithful guardian angel, and there are doubtless thousands of instances where such gracious monitions succeed in restoring the individual to former love; but in this case (intended to show the possible result when once deceived) we are to prepare for the worst.

To all appearance this heart has not lost its good qualities nor excellent desires. Within its enclosures on its right side, it has printed Paul's declaration: "To me to live is Christ, and to die is gain"; and on the left side: "Who shall separate us from the love of Christ." It contains also the figure of Christ crucified, and encircled over His head the words: "The love of Christ constraineth us." There can be no doubt these are strong thoughts of a determinate heart; yet the heart seems to be deceived. We are to learn

therefrom that with all these and more, there may be something lacking which all these can not supply—the burning love of God—not on the tongue but in the heart—"Thou hast left thy first love."

We ought to give a few thoughts of what is termed "First love"—the lacking of which leads to the condemnation of this heart.

The love which first permeates the heart is something to think of. It is the love which impregnates the heart of the newly-born soul, and is of purest kind. It is without partiality, formality, or hypocrisy. When it enters the heart it cleanses it from every vitiating influence—we are speaking of solid conversion—no matter whether the occurrence is quiet or demonstrative: the heart is thoroughly cleansed; and the true evidence is, the individual has naught against God nor any of His creatures.

Cleanliness is godliness; therefore, no consistent person loves dirt for its sake—dirt is not like God. God Himself is not a lover of uncleanness, but anything which God loves, the individual is willing to embrace. Then his thoughts are pure. He is willing to be anything possible for the good of humanity; anything which God wants him to be. This is the idea of "First love." This ought to increase as the individual advances in the knowledge of God, notwithstanding comparatively few persons allow themselves to retain this pure affection. They allow this, that, and almost anything to creep in and take permanent and prominent place in the heart; and as the consequence, they leave their first love. This, no doubt, the Ephesian church did—they "Left their first love." This is the regretful condition of this heart. It is in a backsliding attitude, yet this can scarcely be seen: even the countenance has not yet changed.

The question may be asked, what can induce such a heart to decline from such a desirable condition? We answer, several things.

First, Failing to seek constant and consistent divine aid. Secondly, Not using when it ought, grace as it is afforded. Thirdly, Self-arrogation.

First, no matter how high an individual may ascend, his needs are not less; nay, they are more; and the aid of God must be constantly sought—if consistently sought it will be obtained. It might be noticed a church edifice is seen in this heart, and to some it may seem very commendable—to us it does not. There are so many persons who have the church in their hearts, they have no need to go thereto, so they often stay at home or go elsewhere. The message of the sanctuary must be sought and enjoyed at every possible opportunity. Nothing should hinder it but decided impossibility. To lose relish for the message of God, and thereby His aid, as a natural consequence will produce spiritual weakness; and at the time of weakness anybody is likely to fall. When the body is deprived of food it becomes weak; the same is true of the soul; and sanctuary blessings are nutritious food to the soul—the person who neglects it, is in danger.

Secondly, not using as we ought the grace given, is another cause for leaving our first love. Lay a sword or any edged instrument aside, do not clean nor use it, and the keenness of its edge will soon be destroyed. Those who enjoy the love of God should use it, and so doing they will be taught the proper use thereof. If you have Jesus in the heart talk of Him, like Him administer to the necessities of the needy, and make an effort to induce others to be as you are, and the more you will see the necessity of so doing. In doing these you will never love Christ less.

Thirdly, persons are so quick to discover good traits in themselves, and as a consequence so slow to attribute them to God—to His grace in them. We arrogate to ourselves things belonging to God, and so lose sight of God. God has blessed that soul, and he exhibits a bag of money and



thinks within himself: "Because my work is pleasing to God He blesses me." Persons of that kind are likely to say, like the Pharisee of old, I am not like this or that pretentious person, and therefore I am thus successful. This arrogation induces self-confidence and a loss of appetite to crave God's favor, and so loses it. The same spirit, doubtless, was the trouble with the church at Ephesus. Let us read carefully the second chapter of Revelation, from the first to the fourth verse: the last of the four verses reads—"Nevertheless I have somewhat against thee, because thou hast left thy first love." It is easy to lose our first love without perceiving it, and unless we keep a watchful eye and a prayerful heart, inadvertently our first love will slip from us, and we will be compelled to meet the consequences.

One of the consequences is, Satan who is always on the alert, discovers the change, summons his crew and surrounds the heart with his imps and their allies; makes it unpleasant for the individual. All are facing intently toward this heart with great anxiety to re-enter at the slightest opportunity.

There is only one thing which keeps them from entering—this heart keeps within it the image of Christ crucified, and Satan having discovered this obstruction, in the form of a man with a pointed pistol is trying to shoot the image as a means of removing it from the heart. Satan is ardent in his labor in trying to capture a soul; and how cool and cold we are in trying to rescue one.

Formerly there was in the heart only one devil with seven unclean creatures, but now he takes to himself seven other devils, and each has in his grasp one of the unclean creatures with which he means to enter, if possible, and so make the last state of that man worse than the first.

O my brethren! my sisters! we are in danger of losing our first love, and unless we nurture the grace, watch and pray, Satan is likely to take advantage of the situation and

bring to us sorer trials than we are capable of overcoming, under the circumstances.

On the right side of the heart Satan has the peacock in his arms with its pride apparently subdued (its tail closed till it succeeds in entering) waiting for the first chance to stir the unholy ambition of this heart. O heart, thou art in great danger! On the same side another representative of Satan holds the toad by its foot, ready to take it into the heart and so defile its sacred precincts. Immediately under his impship and the toad, is another of Satan's representatives with the goat in his arms waiting their chance to enter the enclosure.

On the left side of the heart and above all, stands another devil with several serpents in his hand with full intent, as the sequence shows, of not merely pushing but taking them into the heart at the first opportunity given. Under him stands another with the swine ready to enter with its gluttonous and intemperate habits; and under them another fiend with the tortoise in his hand; and last, but not least, another of the same company behind the fierce tiger, with hands back of its ears, seems to be forcing it to enter the heart as soon as permitted.

The one glorious thing is, neither of them can enter against the will of the individual. The key to the door of the heart is in the hand of the individual himself—it is at his will. Will you allow Satan to enter your heart and reign as king therein? or is it your will that Christ shall be king? The key is in your hand—decide: you alone can decide. As for me, personally, I have long decided, the ugly imps shall never dwell in my heart. If they get there they shall never find an abiding place. The love of God shall ever burn within my soul, so as to give his impship no chance there to abide. God, seal my will!

This heart has in it a loaf of bread and a fish, the articles with which Christ delighted to feed the multitude—it was

such food for the body which had a tendency to nourish the mind. The soul also needs proper and sufficient food for its health and strength. Having neglected to furnish it with proper food, it became weak and lost its first love—"Thou hast left thy first love." Retrogression has set in—woe to this heart!

"Sweet was the time when first I felt  
The Saviour's pard'ning blood  
Applied to cleanse my soul from guilt,  
And bring me home to God.

Soon as the morn the light reveal'd,  
His praises tuned my tongue;  
And when the evening shades prevail'd,  
His love was all my song.

In prayer my soul drew near the Lord,  
And saw His glory shine;  
And when I read His holy word,  
I call'd each promise mine.

But now, when evening shade prevails,  
My soul in darkness mourns;  
And when the morn the light reveals,  
No light to me returns."

## CHAPTER VIII.

## APOSTASY—SECOND STAGE: LUKEWARMNESS.

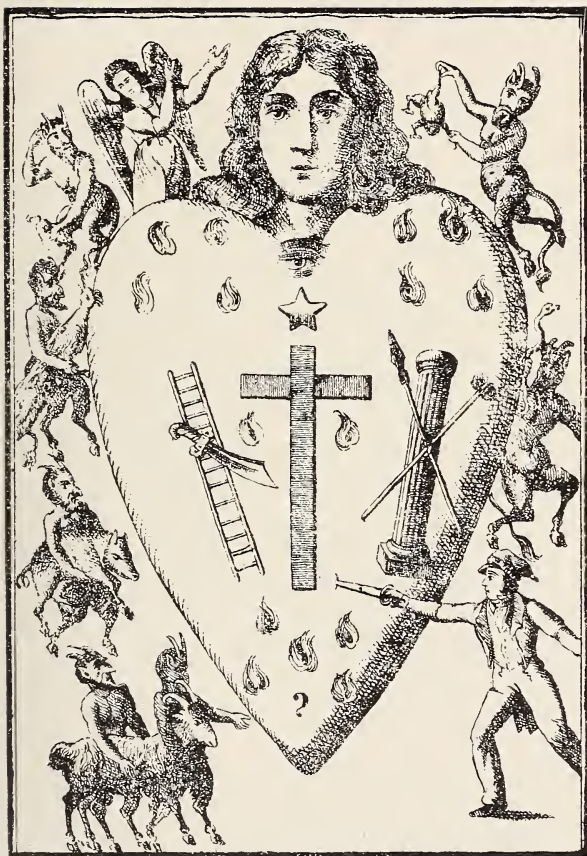
OF all nauseating conditions, that of lukewarmness is less pitiable, because more sickening. When an emetic is needed lukewarm water is commended—it generally accomplishes the unpleasant work. Lukewarmness is faulty to disgust, because its greatest accomplishment is to make one sick to vomiting, therefore it stands near the head of the category of faulty conditions.

The Saviour was so disgusted with it that He wished it was one thing or another—it seems to be neither—hot nor cold. He said to the church at Laodicea—Revelation 3: 14-16—"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

This conclusion of the Saviour is very decisive, and yet He did not come to it readily. "I would that thou wert cold or hot"; then He came to the conclusion: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The conclusion drawn was concise and reasonable. It was, Thou canst not remain in my mouth nor on my stomach—because of thy condition—I will spew thee out.

As an illustration of this lukewarm condition, we here introduce the heart Figure 8 for review.

Figure 8.



A DANGEROUS SITUATION. A HEART IN A LUKEWARM CONDITION.—  
REV. 3:16.





The progression or rapid retrogression in religion is clearly demonstrated in the lukewarm condition of the heart illustrated by Figure 8.

In Figure 7 there is an almost unperceived absence of the representative of the Holy Spirit—the Heavenly Dove—but the retention of the image of Christ crucified, with a number of lively inscriptions.

In Figure 8, neither the representative of the Holy Spirit nor the figure of the crucified Christ is visible—the empty cross is there, but Christ is not. The left-handed shot of the individual dressed in the likeness of man seemed to have succeeded in removing it, and now the individual has changed hands, and with his right hand he seems to be making an effort to remove the empty cross. He does not wish anything to be kept in view as a reminder of the crucifixion. How much more careful is Satan in his efforts to carry his plans than the children of men. He makes every effort to remove anything that would introduce a good impression, and substitute therefor the reverse. Things are not yet congenial to the dwelling of Satan and his imps, therefore they are outside the heart, anxious to enter.

The cross is still in the heart, and flakes of light are scattered here and there over its surface. This leads one to believe that the individual has not yet surrendered his claim, but he has evidently lost the favor of God—he is neither hot nor cold, and God does not favor lukewarmness.

One need not inquire the cause of this condition. It may be noticed the ladder upon whose top round the warning rooster stood—Figure 5—now reclines from its vertical position and no rooster is there.

The sword whose use often becomes necessary—such as the condition of this heart demands—for self-defense is bound to the reclining ladder to show that it is out of use. To have no sword where there are so many enemies, shows

that one abandons himself to be taken by them. If ever one needs to fight it is when the enemies approach him and engage in a hand-to-hand battle. Then he needs a sword. Saint Paul calls the sword—Ephesians 6: 17—"The sword of the Spirit"; and informs us that it is "The Word of God." In this case it is not being used, and Satan is pressing on the fortification. From all appearances his success is sure.

It has clearly been demonstrated that the Word of God is the greatest weapon which can be used in battle against Satan. It was the successful weapon used by the Saviour Himself in the hour of His temptation. When the tempter suggested to Him the feasibility of making bread out of a stone, He (Christ) turned to Deuteronomy 8: 3, quoted: "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord." When He was tempted to cast Himself down from the pinnacle of the temple—Satan misquoting Psalm 91: 11—Jesus took him back to Deuteronomy 6: 16, declared: "Ye shall not tempt the Lord your God." And when Satan steeled himself in a bold front and asked Christ to fall down and worship him, the third time Jesus pointed him to Deuteronomy 6: 13: "Thou shalt fear the Lord thy God and serve him." At this last quotation Satan was so wounded that he fled: Matthew records it—4: 11—"Then the devil leaveth him, and, behold, angels came and ministered unto him."

This makes it plain that when a good fight has been fought, and the proper weapon used—the Word of God—success is sure; and after the victory angels do not merely rejoice, but refresh the individual, no doubt, with heavenly influences.

Another noticeable feature is, the column which once stood upright has inclined and everything about the heart shows a want of care in spiritual interests—everything seems out of its proper place.

No Christ, no Holy Spirit—a bad condition for any pro-

fessor of Christianity. Hot or cold, windy or calm, cloudy or sunshine the object of salvation and cleansing ought ever to be kept in view—Jesus Christ and Him crucified, and the Holy Spirit the great Sanctifier against whose favor if one sin and causes Him to depart, he is condemned to all eternity.

At the right side of this heart, near to the ear, the guardian angel stands in a pleading posture, both hands pointing upward. He sees the dangerous condition of this heart and would avert, if possible, its ruin—so he is pleading with him. He seems to have let go the rolls held to the previous heart and is pleading with great earnestness; but, alas! the worst seems to be approaching. One could almost conceive his mournful utterance (one uttered by the Saviour) “If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.”

It may be noticed that at the bottom of the heart is an interrogation mark, which when used parenthetically, expresses doubt; and not strange to behold, two of Satan’s imps standing at this point holding the goat—leading it—and one points to the doubtful mark, as though his impship would say: here is a weak place—the doubtful—a few sturdy blows with your persistent head will cause you to gain admittance. The fiends have let go the tiger, as it is not a suitable creature for the condition of this heart. Luke-warmness is its condition, and it is needed only to be induced to be more nauseating—sickening—and so to be spewed out of the mouth of divine favor. The tiger is not needed here. The object now is to induce carelessness about everything, and doubt as to the consequence.

Tennyson expressing a want of faith in creeds, uttered an undoubted truth, says:

“You tell me, DOUBT is devil-born,  
There lives more faith in honest doubt,  
Believe me, than in half the creeds.”

Whoever told Tennyson, "Doubt is devil-born," told him the truth. Credulity may, like other things, be carried to an extreme; but doubt is not a spirit which should be cultivated—it is devil-born.

Satan's first attack on humanity was presented in the spirit of doubt. The first suggestion of evil, presented to Eve by Satan, was in the form of a doubtful question. "Yea, hath God said, Ye shall not eat of the fruit of the tree of the garden?" He knew what God had said, but he began with his own doubt of the certainty of precisely what He did say with the intention of showing his own disinterestedness on one hand, and thereby to raise Eve's doubt on the other. He succeeded in raising her doubt of the plain and unmistakeable declaration of God, for she replied—Genesis 3: 2-6—"We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." The enemy's success in raising the woman's doubt in regard to divine declaration accomplished the end Satan sought. Having done this, his chances were good for him. He succeeded in accomplishing the ruin of our first parents by prevailing on Eve to doubt the assertion of God.

In this very way Satan attempted his temptation of Christ—doubt. "If thou be the Son of God, command that these stones be made bread." It would appear that passing by Satan saw Christ sitting, and we imagine as he approached Him, and passed Him the time of day, said to Christ: "Say,



young man, haven't you an idea that you are God? Ha! ha! ever heard of God being hungry—a hungry god, ha! ha! Must be mistaken: God hungry! Here is a chance to prove whether or not you are God. You are God, you think, and you are hungry. Here, make bread of these stones. Things are so contrary to reason, you want some evidence as a proof of your idea: make bread of stones."

In this the temptation was more trying than it seems at a glance. It was a strange fact that God should be hungry; it was truly inconceivable in the absence of peculiar manifestations. Satan's plan was, supply your need as only God is able to do—that will be an evidence that you are right: otherwise the matter seems doubtful and you have no right to claim it.

To make the doubt emphatic, Satan introduced his argument with an "if"—"If thou be the Son of God, command that these stones be made bread." Notwithstanding the cunning of the enemy, he found he had the wrong person with whom to deal; yet he tried in Him to create doubt. Christ knew his wicked design, knew the intention of Satan; hence, His escape. "Doubt is devil-born!" it is the eating cancer of the heart; and in this heart it is at the bottom of all things; hence, Satan pointed with pride to it, and two of the imps are leading the goat to make its re-entrance. The light of this heart is on the wane, and its condition is sickening to divine taste: it is lukewarm—neither hot nor cold. Jesus said of such a heart: "I will spew thee out of my mouth."

Above these two imps with the goat, stands another with the swine folded within his arms. He feels their chances are good, for the condition of the heart of this individual is growing more and more favorable to them; and the sign is, it can not be long before admission will be obtained. So thinking he lifts up the swine, as though he would say: The time of entrance is so short I can afford to hold it in my

arms. Satan is wrong sometimes, yes, often wrong; but it seems he is right this time.

Over that imp stands another with the peafowl in his arms, and its head on the border of the heart; and Satan appears to be saying to the peafowl—"Near in." We suppose the heart is not warm enough to raise the needed enthusiasm to exhibit its pride, so admission is not yet given to the peacock. The Satanic image next the angel holds in his hand the tortoise, while he scratches his head with great anxiety to enter that heart with the image of sloth.

The imp above all, on the left side of the heart, to show the near approach of his entrance, holds the dirty toad by two of its legs, apparently aiming to throw it into the heart; and his companion below him has the serpent waiting his time.

O, how we regret to see this heart so deceived!—it allowed itself to be deceived. It is not out of the reach of salvation, however; for it is evident if a person were to die in such a condition he may be saved, though as by the skin of his teeth; for any amount of grace is capable of saving a soul; but, alas! the chances—the slip between the cup and the lip: the doubtful chances! The flickering light goes out at almost any sudden puff of the wind; and Jesus says of the lukewarm heart, I can not endure your distasteful condition—"I will spew thee out of my mouth."

With all the odds against this heart there still is hope. Jesus said—Revelation 3: 19—"As many as I love, I rebuke and chasten: be zealous therefore, and repent." There is still a chance for the erring, if he will embrace it in time.

"God of unspotted purity,  
Us, and our works, canst thou behold?  
Justly are they abhorr'd by thee,  
Whose works are neither hot nor cold.  
Better that we had never known  
The way to heaven, through saving grace,  
Than basely in our lives disown,  
And slight and mock thee to Thy face."



Figure 9.



THE HEART OF AN APOSTATE—BACKSLIDER.—JUDE 12. "TWICE DEAD."

## CHAPTER IX.

## APOSTASY—THIRD STAGE: COMPLETE SURRENDER TO SIN AND SATAN'S POWER.

THERE are persons who seem to think it is a thing impossible to degenerate to such an extent as to be finally lost, after sound conversion. But, there can be no doubt in that direction as this is positively and abundantly expressed in Scripture. Scripture leads us to believe that the best of believers are liable to so far apostatize as finally to be lost. The great apostle Saint Paul felt that while he preached to others it was possible that he himself might become a cast-away.

Speaking of angels, Job says—Job 4: 18—"Behold, he put no trust in his servants; and his angels he charged with folly." Peter declares—II Peter 2: 4—"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, etc."; and Jude confirmed Peter's declaration, says: "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." We have the fall of Adam and Eve, notwithstanding they were in a state of perfection; that of King Saul, after he was inspired and prophesied; of Judas Iscariot, one of our Lord's select disciples; and we are constantly exhorted to perseverance and warned against apostasy. See I. Chronicles 18: 9; Ezekiel 18: 24; Romans 11: 22.

Figure 9 is a heart which represents a state of total apostasy—a backslider. There can be no doubt as to the lost condition of the individual; nay, the Scripture declares the last state of this man is worse than the first. We here present Figure 9.



The horrible condition of this heart may be seen at a glance. The unfavorable appearance of the countenance of the individual, depicts the condition of the heart and its complete loss of the favor of God. There are cases, however, where the physiognomy does not represent the real condition of the heart, save to persons who are expert in discernment; yet it is true, the condition of the heart governs the appearance of the countenance.

With but little argument, any thinking person will easily perceive that sensation (that is, anything out of the ordinary course) affects the brain or thinking faculties; whether it goes from the organ of smell, taste, sight, hearing, or feeling; but even the seat of judgment does not render decision till it acquaints the heart and receives information of its manifest pleasure or displeasure as may affect its emotional nature through sensation. The moment the heart expresses its emotion, pleasure or displeasure, the seat of judgment dispatches its decision, and the passing of its decision through the sensitive nerves connected with the muscles of the face, responds by exhibiting the pleasure or displeasure of the heart by contortion or relaxation. Thus the severity of constant contortion of the muscles of the face, from the evil condition of a heart, is the cause of the savage appearance of evil-hearted persons. This wicked heart gives signs of its continual contortion in its horrible appearance—as the natural consequence.

It may be noticed that the eye of this heart is just as clear as that of any of the other hearts, can see its condition, and yet does not discern the full measure of its degradation. To say that it sees its condition, is merely saying that it knows it is in a lost state. That is, it knows it has lost favor with God, has no concern with the Spirit of truth and grace, and is out of harmony with Christ and His salvation. Nobody knows this better than the apostate—the backslider: the

person who is like—as Peter puts it (II. Peter 2: 22)—“The dog is returned to his own vomit again; and the sow that was washed to her wallowing in the mire.” A fearful and very mean description, yet that is the condition of this heart, and it knows this fact. At first it pains the heart when its degradation is conceived, and then by efforts and trials it subdues the feeling. So doing the soul puts itself in the most dangerous situation possible: to make an effort and so succeed in subduing the feeling on account of its lost condition. This as much as anything else grieves the Spirit of God—trampling the blood of Christ under one’s foot and so doing despite to the Spirit of grace, and making an effort to rid one’s self of responsibility—and causes Him to take His final departure—His departure forever. This is sinning against the Holy Ghost, the sin for which no one can ever be forgiven. The Spirit is grieved not merely because the individual puts Him to an open shame, but makes an effort to rid himself of responsibility for so doing—to rid himself of remorse for counting the blood of Christ an unholy thing.

The eye of this heart is bright and sees; it sees its condition, thus it knows that having lost the favor of God it has forfeited its salvation; yet through its dark comprehension it does not realize its extreme danger nor its real situation. This heart is without the light of divine truth which is shed alone by the Adorable Spirit.

It is Satan’s good pleasure to darken the heart, because he is aware of the fact that if this heart sees itself in the light of truth, neither he nor his imps would have a place to dwell therein; so he does everything in his power to keep it in ignorance of its terrible state—save that it is out of harmony with God. Satan says, You have fallen out with God, and He with you; He can not trust you, and you need not trust

Him—the best thing to do is to ask no favor of Him for He will not grant it.

To obtain control of the heart he must keep it in ignorance, and for that reason apostates or backsliders scarcely frequent the house of God. Under the control of Satan, they are persuaded of the uselessness of attending divine services or perusing the Word of divine revelation.

To keep persons as devotees of Catholicism, they are not allowed to read the Holy Scriptures, only such parts as may be selected, because it is a known fact that the Word of God gives light, that when it is read with the right intention, the Spirit of God shines upon it; and to cause a person to believe an unreasonable thing, he must be kept in ignorance. The excuse offered is, they can not understand the Bible; that to learn from the Bible you must be learned for the Bible. There is an item of truth in that statement, but it is truth similar to that contained in Satan's prescription—one ounce of truth, two ounces of doubt, and four ounces of false. It is true, the Bible can not be well understood without being taught, but the same Teacher who enlightens the mind of the learned, does the same to the unlearned—He is the blessed Spirit. Any man reading the Word of God with an earnest desire to be taught therefrom will be enlightened. Darkness produces ignorance, and ignorance breeds darkness—ignorance is a great chain with which one may be easily bound. The slaveholders knew this fact, and they kept the slaves in darkness and ignorance, because no other chain could bind so effectually. The same is true of Satan. He seeks to control this heart by keeping it in ignorance, says, "God is offended with you, it is best to reciprocate." On other occasions the monster whispers: "You are lost—lost forever—you may as well be quiet and take it easily: enjoy all you can while you are here." Wily Satan!

Unlike other hearts, the star in this heart is perfectly dark

—the shadow of Satan seems to have eclipsed it. The Sun of righteousness has withdrawn His light, and all spheres within the system are deprived of His rays.

This is the star which governs navigation on the ocean of existence, but being deprived of its borrowed light, this heart knows not its whereabouts: it knows it is on the ocean of existence without knowledge of its latitude or longitude—it is lost! Poor soul! In what a pitiable condition thou art.

“O dark! dark! dark! I still must say,  
Amidst the blaze of gospel day.”

But more is true. Satan now sits as crowned king in the center of this heart, right hand akimbo, and in his left hand he holds the noted three-teethed barbed pitchfork. Being crowned, he declares himself king and so ruler of this heart, and with pride holds his barbed pitchfork as an evidence that into whatever it enters it is not easy to be withdrawn. He sits as ruler and rules the thoughts, the emotions, the views, the utterances, and the acts of this individual. Satan poisons every breath he breathes, and feels assured with his seven companions he will succeed in making, “The last state of that man worse than the first.”

At the right side of the heart may be seen one of the imps of Satan riding the peacock, with a pitchfork in his left hand inferior to that of his prince, and a serpent hanging from the pitchfork. This imp seems to be in his happiest mood, and his deformed legs keep closed the tail of that gallinaeous fowl—the peacock. The imp’s right hand is uplifted and his face turned in the same direction, as though he is bidding farewell to unseen individuals. He feels much at ease with his peafowl, having succeeded in making his entrance with a complete number of companions and similar number of unclean beasts and reptiles. The rider of the peacock does not give it a chance to exhibit its air nor the

supercilious spread of its tail as the condition of this heart does not border so much on that point, the only pride represented by this heart is its sufficient knowledge of things in general: it loses pride in almost everything else—so far as an exhibition thereof is concerned.

Under the peafowl is an imp with a torch in his hands. This lighted torch gives no light to the heart, but merely to the prowlers in darkness; it is after the order of the pillar of cloud which was light to Israel, but darkness to the Egyptians. Under that imp, lies that noted character—the goat—of which we spoke at large in Figures 2 and 3. He seems at rest, in a reclining posture by the side of the crowned monster. Lewdness is his nature, and he is ready for any mischief which may be brought to his conception—he is a terrible character, and has regained his former abode and there he hopes to remain.

In this unfortunate heart, the swine, the toad, and the tiger resume their places; and an imp holds in his hand the wily serpent as though he would cause it to stand upright, in contradiction of divine malediction; and another imp holds the tortoise over the pitchfork of their chief—all seem at home and in a state of hilarity.

They have succeeded in gaining their desire—an entrance into that heart; they are once more at home. Nay, they have through seduction and usurpation treacherously obtained another's domain, and hope there ever to abide. This heart is eternally ruined unless it discover its true condition and sue for mercy by earnest repentance. Thank God, that is not impossible; for God favors even the backslider.

The word apostasy is from the Greek *apostasis*, rendered by Herodotus and Thucydides, revolt from a military commander—rebellion; but it is generally employed to express and describe complete renunciation of the Christian faith.



It was considered applicable on account of the occasion which was given for renunciation.

In the first century of the year of our Lord, apostasy was generally induced by form and severity of persecution. Persons were put to the most trying tests, even excruciating death, which some endured and from which a few shrank. The evidence of apostasy was made manifest by the person or persons offering incense to heathen deities, or by blaspheming the name of Christ. The Emperor Julian is historically known as The Apostate, on account of his abandoning Christianity for Paganism, soon after his accession to the throne of the empire. The more modern name for apostasy is, backslider; doubtless from the fact that the person, in his Christian career, goes backward. It is a fearful state in which to lie—God help the person who is found in this condition.

The state of apostasy is extensively dealt with in the Holy Scriptures, a few quotations of which we here subjoin:—Deuteronomy 32: 15—"But Jeshurun waxed fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation." Ezekiel 18: 24—"But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All the righteousness that he hath done shall not be mentioned: in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Ezekiel 18: 26—"When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them; for his iniquity that he hath done shall he die." Luke 11: 24-26—"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." Hebrews 10: 28, 29—"He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"

These are but a few of the many expressions of the divine mind in regard to apostasy—it is a fearful condition in which to be found. The poet sings, in dread of this situation:

"O that I were as heretofore,  
When, warm in my first love,  
I only lived for God to adore,  
And seek the things above.

Upon my head His candle shone,  
And, lavish of His grace,  
With cords of love He drew me on,  
And half unveil'd His face.

Far, far above all earthly things  
Triumphantly I rode;  
I soar'd to heaven on eagles' wings,  
And found, and talk'd with God.

Where am I now? from what a height  
Of happiness cast down!  
The glory swallow'd up in night,  
And faded in the crown."

## CHAPTER X.

## THE FIRST OF TWO DEATHBED SCENES—THE WICKED.

In our treatise of "The Human Heart Illustrated," commencing from its natural state of darkness and ignorance, we have attempted to trace the workings of the heart through its varied avenues of differentiation—from the depth of degradation to the greatest altitude attainable, and thence to abyss immeasurable. We have traced it as we would from childhood to perfect manhood, and thence to the age of decrepitude—were we speaking of natural life; this, however, has been a review of the spiritual sphere of life and its varied conditions, from the state of utter darkness to the perfect light and glorious liberty to be attained through Christ; thence, to the state of total apostasy.

We are now to present the ultimate scenes of these conditions: their terminations are two—the good and the evil; the blessed and the cursed: the righteous and the wicked.

Death is a feature peculiar in itself. It has no counterpart—it is perfectly exclusive. It is in itself a result—the result of sin, wrought by disobedience to God's holy laws; for which it takes eternity to atone.

We say death is the result of sin, but it (death) has two branches: natural and spiritual. Spiritual death is what is termed eternal death. The natural death (or the death

which all die) is the death which was caused by original sin—consequently all must die this death; but by the renewal by grace, this death of the body is merely temporary; and is therefore represented as a sleep. Spiritual or eternal death, is the result of sin without the renewal by grace, or renewal and relapse—apostasy. Either of the latter (without renewal or renewal and relapse) terminates in a perfectly lost condition. Death after renewal and relapse is the most terrible condition for which one is to be ushered into eternity.

Here we introduce a deathbed scene of the wicked—Figure 10.

Figure 10.



DEATH BED SCENE OF THE WICKED.—MATT. 25:41.





Viewing this dreadful picture, it will be noticed, that the individual is lying on his couch—on his deathbed; soon to be ushered into a world to him unknown—he is not alone. No one is ever left alone one moment.

His thoughts, when he is in possession of them, are doubtless crowded with many nightmare exhibitions. Now and again fightings within, without, hanging over dreadful precipices, uncertain at what moment he is to fall into the dreadful vortex, surrounded by haze, clouds, and darkness somewhere, here, there, and nowhere—terrible condition. These are natural causes—natural to the condition and surroundings. The environment produces the condition.

A glance at the figure representing the appearance of death—the form of a skeleton, scythe in hand, intent on his performance—is somewhat chilling to a concerned individual; to any one who is truly interested in the salvation of his own soul and that of others.

Death presents himself to his victim in his most alarming attitude—scythe in hand. He has his commission from the courts of nature's God, and naught will prevent him from executing his divine commission. He will not, he can not be moved by wailings, beseechings, nor bribery. He comes with the intent, and will execute his commission at the very moment the time expires. He will draw his scythe through the vital spring of existence of the individual, and irrespective of any and all things which may be done, his work will not be left undone. He means to perform that part of the programme allotted to him: he will not grant one minute respite.

But his appearance is shuddering! a spectre—a ghost! a mere skeleton with such an ugly looking scythe! If this spectre makes his appearance, no wonder the dying sinner shudders. This spectacle the righteous never see—their Captain has conquered death, and in His conquest has bidden the conquered appear to His subjects.

On the right side of the dying man, climbing up the side of his bed, is the old dragon—wings extended and his claws taking hold of the covering of the dying man; mouth open, and tongue protruding with anxiety to grasp his prey. The old dragon is not alone. On the left side of the individual and near his front stand to his gaze two imps, one holding a book containing records of the faults and failures of the dying man—the sum and substance of crimes committed during his life: pride, avarice, envy, lewdness, anger, gluttony and intemperance, and sloth. It will be remembered that these sins were exhibited in the hearts previously treated, and represented the total depravity of those hearts; now these imps are pointing the dying man to their commission as a matter directly against the hope of salvation. Both the imps seem to be reasoning with him on these subjects, and the one holding the book points to intemperance—probably the besetting sin of this man—and no doubt therewith surround him with a sheet of darkness, and reminding him that through life he refused to accept offered mercies; now it is too late. There can be no wonder this individual has fightings and fears within, without; and clouds and darkness encircling his brow. He is in the position to meet these things, and Satan's imps will never leave a stone unturned until the soul falls into the hands of their chief.

At the left side near the foot of the dying man's bed, may be seen two imps, one with pitchfork in hand, and around them there seem to be flames ascending. These and numerous other things are intended to divert the attention of the individual from offered mercies. One would think in sight of these unfavorable conditions and situations the individual would be induced to call upon God in the time of distress; but the reverse is true. In fact in many of these cases there is no drawing cord—the Holy Spirit has taken His everlasting flight, at which time the desire for salvation

ceases. If the Spirit has not entirely left, the heart has so accustomed itself to hardness, through selfishness, that his calls do not go from the right source, have not the right motive, therefore can not reach the place to become effectual. Under such circumstances, when a person cries, he does not mourn the evil of his doings, but in his peculiar situation he does not say, My crime is too intolerable, but, like Cain, "My punishment is greater than I can bear." God will never answer a prayer made from that motive, and looking to relief on that account will invariably prove a failure.

It may be noticed at the side of the bed a bag containing coins is exhibited, and a hand with the index finger pointing at the coins is to be seen; but this is a poor help in a deathbed chamber. In many instances it annoys, for the person does not enjoy dying and leaving his money—going from a world where things seem at his command, and going to one where he is not merely a pauper, but misery added to pauperism. Death will soon deprive him of the joy of all these things: they remind us of the death of the rich man, of whom it is declared: "And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off"; and of Judas Iscariot who sold his Lord for thirty pieces of silver, and discovering his terrible crime, both hanged and broke himself to pieces. Money will not help a man's salvation, unless it is used for the advancement of humanity and the cause of the Redeemer's kingdom; and even then it can not purchase salvation.

Notwithstanding the deplorable condition of this individual, the holy angel still stands by his bedside with fingers of both hands pointing towards his dying charge. The angel seems to be doing all he is allowed to do, and no doubt has thus done during the entire life of the individual. He is doubtless the guardian angel who never leaves till breath departs from the body. In this case it is easy to be discovered

that his chance of successful service is more than doubtful; yet he stands by him. He stands, if haply he should make an effort to turn to God, and God be pleased to hear him; in this the holy angel is ready to administer to him. Holy guide, thy subject is lost!

Up, above the clouds may be seen a Personage sitting on the clouds, surrounded with a halo of light. He is the Judge of quick and dead—the Redeemer of mankind. He looks calmly down, with His right hand extended, not in anger but firm in His conclusion. This individual has again and again trespassed against His love, trampled and called His blood an unholy thing; has refused all treaties of peace and refused to entertain peace with God—rejected every flag of truce. Christ has calmly waited the severance of the vital cord of mortal existence. He knew the end, but forbore to utter a word of malediction against the offender. He looks, no doubt, with tenderness and pity upon this deluded soul; but justice must take its place: as the cord is severed, He utters His sentence—glance at it, it runs from His lips to the face of the dying man—“Depart from me, ye cursed, into everlasting fire.” Terrible sentence to go from God’s presence forever and ever. Ten thousand times ten thousand years to be known but the beginning of eternity. O eternity!

We deem it unnecessary to discuss the nature of the fire, whether material or not. We prefer to abide by the decision of divine revelation, and while Jesus speaks we prefer to be silent—Matthew 25: 41—“Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.”

The horror of this soul is to be driven from the holy presence of God and all that is good, never to see His smiling face through the ages of eternity. To be separated from all holy associations and to be without one thought of hope. To be driven with the damned cast out, and there to dwell



through all eternity: to endure the bitter frown of Heaven—whatever might be the outcome of those frowns and fiery indignations—through all eternity. Dear Lord, deliver us!

The evils attributed to the heart, which require nothing less than the grace of God to subdue, we have not merely Scriptural warrants of their prevalence, but records of individuals who have been overcome by them. We will name Herod as a representative of pride; Ahab, avarice; Saul, envy; Hopni and Phinehas, lewdness; Cain, anger; Benhadad, gluttony and intemperance; and the Cretians, sloth. We prefer to connect gluttony and sloth, as one partakes of the other and then becomes the producer of the other, but as we have been discussing them—gluttony and intemperance—together, we will continue. These are roots of evils, and from them spring innumerable branches—from the greatest to the smallest.

As representatives of pride, the first of the seven special vices which we have been discussing, we present Herod Agrippa as the Scriptural character which fittingly represents it. In the Acts of the Apostles—12: 21-23—we have the following record: "Upon a set day Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them. And the people gave a shout, saying, It is the voice of a god, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory: And he was eaten of worms, and gave up the ghost." The occasion was the celebration Herod observed in honor of Claudius Caesar, and the account which Josephus gives coincides in a remarkable manner with the record of the sacred writer. Josephus says: "Now when Agrippa had reigned three years over Judea, he came to the city of Caesarea, which was formerly Strato's Tower; and there he exhibited shows in honor of Caesar, upon his being informed that there was a certain festival celebrated to make vows for his safety. At which festival a great multitude was gotten

together of the principal persons, and such as were of dignity throughout his province. On the second day of which shows, he put on a garment made wholly of silver, and of wonderful contexture, and early in the morning came into the theatre, (a place of shows and games :) at which time the silver of his garment, being illuminated by the first reflection of the sun's rays upon it, shone after a surprising manner, and was so resplendent as to shed a horror over those who looked intently upon it." Josephus gives an account of the feelings and expressions of the people as follows: "And presently his flatterers cried out, one from one place, and other from another (though not for his good,) that he was a god; and they added, 'Be thou merciful unto us, for although we have heretofore revered thee only as a king, yet shall we henceforth own thee as a superior to mortal nature.'" By reading Josephus it would seem that it was his dress which provoked the people to render him divine honor, but the sacred writer tells us, he "Made an oration unto them"; and continued by saying: "And the people gave a shout, saying, It is the voice of a god, and not of a man." What follows shows that by his oration he courted and obtained divine honor, and had not the modesty governing his judgment to check or refuse them; Heaven scorned him, and he was eaten by worms. The sacred writer says—Acts 12: 23—"And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost." There ends a man who had more pride than sense, an eternal caution to us to be careful of this evil of evils—pride. It has no doubt done its part in ruining this lost soul.

We next present Ahab as a representative of avarice. Ahab was king of Israel and owned a large and beautiful palace in Samaria. Naboth, the Jezreelite, owned a vineyard near by the palace of the wicked Ahab, and notwith-

standing Ahab owned large possessions, he coveted the vineyard of Naboth, and asked the owner that he, Ahab, be made possessor thereof by exchange or purchase. When he found Naboth was unwilling to part with the inheritance of his fathers, like a peevish child, Ahab threw himself in his bed till his wife—the wicked Jezebel—planned the way and destroyed Naboth. Then Ahab arose and went down to the vineyard of Naboth to take possession thereof. But the Lord sent Elijah the Tishbite who said to the king: “Thus saith the Lord, Hast thou killed, and also taken possession? And thou shalt speak unto him, saying, Thus saith the Lord, In the place where dogs licked the blood of Naboth shall dogs lick thy blood, even thine.” From these facts it is plainly exhibited, an avaricious person will not merely take unlawfully, but will kill to enable him to obtain. The spirit of avarice is a terrible spirit—the avaricious person has sown in him the spirit of murder; all that is needed is germination—occasion.

King Saul is the representative of envy. Whatever might have been or may be said we have reasonable evidence that Saul had been a converted man. He was not merely twice anointed as king over Israel, but the spirit of prophecy was given him and he prophesied—he was among the prophets. He sat as ruler over Israel, but when he heard the women extol David in their songs, he envied him and made several efforts to murder him—I Samuel 18: 10, 11—“And it came to pass on the morrow, that the evil spirit from the Lord came upon Saul, and he prophesied in the midst of the house: and David played with his hand, as at other times: And there was a javelin in Saul’s hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice.” Here is an attempt at murder prompted by envy. Saul was in heart a murderer and died finally at

his own hand—he fell on his sword and died. Envy is a terrible weapon—it kills enemies, friends, and spares not one's self. Once among the prophets, Saul died the death of a suicide. This is another instance of sowing and reaping—making efforts on the lives of others and it ended in self-murder.

Eli's sons—Hophni and Phinehas—are the representatives of lewdness *in toto*. They were not merely vile in their nature, but bestial in their disposition. Inspiration says of them—I Samuel 2: 22-24—“Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of all your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress.” These young men became so licentious that they disregarded even the sacredness of the house of God. Like all cases of evil, but few refrain from going to an extreme. Lewdness is one of the prominent sins of the wicked heart.

Cain represents anger, and his anger terminated in fratricide. When he saw that his brother Abel's sacrifice was acceptable to God (because Abel offered in faith) and his own rejected, he became angry with his brother; and the Scripture says—Genesis 4: 8—“Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.” Here we have the termination of an evil heart, and the work of the first murderer; and this was prompted by the bitter feelings of anger: from that time anger has been playing a tragic part in the world's drama. This anger, like others, arose because his own work was evil, and his brother's righteous. If anger does not always come from evil, it will make evil the source of its derivation. It is well to watch the disposition.

We present as a representative of intemperance and gluttony Benhadad, king of Syria. This king was a mighty warrior, and because of his numerous allies, he made it his business to distress the weak. He sent to Ahab, king of Israel, to demand his silver, gold, wives, and children—the goodliest thereof, and they were promised; but he was not satisfied. He sent his servants to search the house of the king of Israel, and to take therefrom the things which were pleasing to the owner. While his representatives were doing this, he was drinking with the kings, his allies, in his pavilions; and on hearing the refusal of Ahab, he dispatched an army in a boasting manner to capture and destroy Samaria. But while he was feasting and drinking gluttonously Israel destroyed his mighty army with great slaughter. Scripture records have it—I Kings 20: 16-21—“And they went out at noon. But Benhadad was drinking himself drunk in the pavilions, he and the kings, the thirty and two kings that helped him. And the young men of the princes of the provinces went out first; and Benhadad sent out, and they told him, saying, There are men come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive. So these young men of the princes of the provinces came out of the city, and the army which followed them. And they slew every one his man: and the Syrians fled; and Israel pursued them: and Benhadad, king of Syria, escaped on an horse with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.” This ended the work of Benhadad while engaged in a gluttonous and drunken spree.

According to Titus, we present the Cretians as representatives of sloth. He said of them—Titus 1: 12—“One of themselves, even a poet of their own, said, The Cretians are



always liars, evil beasts, slow bellies." The meaning intended to be conveyed by the words "slow bellies" is what is commonly understood as gormandizers. The vices attributed to the Cretians are gluttony and sloth: they commonly go together. No industrious man indulges in gluttony, if he do he will surely lose the spirit of industry; and we scarcely know if it is too much to say, it seems impossible for a sloth to be a Christian. To be a Christian a man needs energy, forethought, and the exercise of judgment to meet and repulse the concocted schemes of the enemy.

All the above individuals were destroyed by the vices above mentioned, and there is not much doubt of the state of the man of whom it has been recorded has been surrounded by one and all of these vices; yet, with God nothing is impossible. Even the dying cry of the felon has been heard—"Lord, when thou comest to thy kingdom remember me"; it brought the answer, "To-day shalt thou be with me in Paradise." It is dangerous to wait for this moment; and no doubt the individual in the condition this heart represents feels it keenly.

The terrible deathbed scenes of this individual, is not merely a caution to the wicked and wayward, but to the saved; and to those in the high state and favor with God. On this account Paul exhorted the church at Corinth—I. Cor. 10: 12—"Wherefore let him that thinketh he standeth take heed lest he fall"; and his Hebrew brethren he urged—Heb. 4: 1—"Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." There are so many things in life which may be used by the wily serpent to attract the attention of the careful as well as the careless, and to ensnare human nature that watchfulness is constantly enjoined by the Saviour Himself—Watch! watch! watch! "What I say unto you I say unto all, Watch." It is evident the individual who fails to watch

is a failure in success, as far as success is concerned in his Christian career.

There can be no doubt that thousands are in the world of woe who neither themselves nor others ever dreamed of being cast away; yet, they are lost. Ceasing to watch, the enemy in his subtlety gained on and decoyed them, and so threw to the ground what they had been building up for years. Sad, but true, we are liable to fall into the trap of the enemy at almost any time we cease to watch; and yet there is not a particle of necessity in so doing; for God offers present help in every time of need, and gives grace sufficient to support under the most trying circumstances. It is solely our fault when we fail to obtain help from God. If we ask—ask earnestly—we shall certainly obtain; but we must ask in faith in Jesus' name. Our condition by nature is a sad one, and without grace to help us we can not succeed. Of this the poet sings:

“How sad our state by nature is;  
Our sin, how deep it stains;  
And Satan binds our captive souls  
Fast in his slavish chains.”

Surrounded as we are with various helps, and above all the aid of the Holy Spirit, we are greatly to blame if we do not take hold of the help afforded. It may be ours to make light of the aid God affords now, but may soon have to confess:

“My former hopes are fled;  
My terror now begins.  
I feel, alas! that I am dead  
In trespasses and sins.  
Ah, whither shall I fly?  
I hear the thunder roar;—  
The law proclaims destruction nigh,  
And vengeance at the door.”

## CHAPTER XI.

## DEATHBED SCENE, SECOND—THE RIGHTEOUS.

WE change from the gloomy to a bright and glorious vision ; nay, to the reality of a blessed sleep in death, in hope of a glorious resurrection—it is the deathbed scenes of the righteous. Solomon said in the book of Proverbs—14 : 32 —“The wicked is driven away in his wickedness : but the righteous hath hope in his death.”

We have presented in vivid illustrations—the way the Saviour often wanted to teach—the awful deathbed scenes of the wicked, and the consequent, “Depart from me ye cursed, into everlasting fire.” Now, we are to speak of an encomium which is more agreeable in its resonance on the ear and soothing to the heart—the “Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” We here introduce Figure 11 as the other side of a deathbed scene—a different terminus of life.

Figure 11.



DEATH BED SCENE OF THE RIGHTEOUS.—MATT. 25:34.





From Figure II, the individual may be seen on his dying couch, not richly surrounded nor bedecked, neither elaborate in its appearance. There is no appearance of expensive ornament, rich laces, nor gaudy hanging tapestry (though these in themselves have nothing to do with the dying condition; we mention them because of the conspicuousness of their absence). Their places are supplied with more excellent decorations—a meek and humble spirit. The dying individual lies with pleasant countenance; notwithstanding his sunken eyes, his brow is encircled with a halo of light, and no wonder. On a table near by his bedside is an open book—it is the Holy Bible—the Word of God which his soul so dearly relishes—he loves that Word. It has been with him, it is still with him, and it means to stay with him to the end. This word has been meat and drink to him. It has consoled him in the hour of darkness, and when clouds gathered and rushed into each other and escaped electric sparks caused the hair of his head to seek a standing posture; it has calmed his fears. It has strengthened him when he saw the armies of the aliens advancing, some with drawn swords and some with fixed bayonets gleaming dreadfully as the lightning threw its rays across their furbished sides. This word has often encouraged him when fierce enemies threatened, friends were few and far—it made him to hope—“Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God.” Many a time this individual read when the eyes were moistened with tears: “Lo, I am with you always, even to the end of the world. Amen.” In his dying condition, he still keeps by his bedside a copy of that word, and when he was able to do so he opened its inspired pages and read the promises of Jesus; and when Satan would suggest a doubt, he pointed him to Paul’s letter to the Hebrews, and said: “Here the Holy Spirit declares: “That by two immutable

things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus."

It is to be noticed that the relatives of this dying man—probably his wife and child—are both on their knees by his bedside. There is an absence of this spirit of devotion in the previous scene. This is probably the teaching of the individual during his life, and it follows him in his dying moments. He established his family altar during health and strength, and now he is dying it continues—it continues at his bedside. Blessed home with a reared altar! When trouble, sorrow, or death approaches, instead of wailing and bitter lamentations the family meekly kneels, asks and receives divine assistance. Blessed scene! the seeds sowed are producing.

At a glance, there will be discovered four classes of angels in sight of this deathbed scene. One commissioned to convey the death-warrant, three in his rear upon their knees, three at his head in the same posture, and a number in the choristry above the clouds.

The remarkable personage in this sacred drama is the death-angel. He holds in his hand as a sign of his remarkable commission, a feather. This seems to be the instrument with which he intends to touch the vital cords of life and quiet forever their operations. He does not come like a grim monster—like a spectre, a ghost, a skeleton with a scythe in his hand—but dressed up in heavenly habiliments, beaming countenance, pleasant smiles with a princely commission; with his left hand he points above the clouds and lays the feather in his right hand upon the vitality of the dying man, as though he would say, Fall to sleep and dream thyself into eternity.

In the rear of the death-angel there are three upon their knees united with the dying man in solemn devotion, with folded hands upon their breasts. Their object no doubt is to help him as he treads the waters of Jordan; to breathe around him heavenly perfume, and so make his dying room a heaven on earth. There are three angels at his head, and they too are on their knees, and the one in the rear with uplifted hand pointing to the dwellings of the blessed. These ministering spirits were sent no doubt to render any and all needed aid to this weary traveler who will soon end his toilsome journey. In his pleasant room their beatific wings stir the air to heavenly lightness as they see he soon must rise above the skies.

It might be noticed that there are just seven angels surrounding the dying man—seven is a complete number—and they no doubt form the escort or convoy to convey this spirit to the home of the blessed—they seem to be waiting the decisive moment.

Above the skies there is a choristry of angels with various kinds of musical instruments—the harp is made plainly visible; and this choir seems to be waiting for the signal which they are to receive from the watchers. As the soul leaves the body it will warble out one of its ascending oratorios as a welcome to this soul to mansions above.

But greater than all, sits above the clouds, encircled with light the rays thereof, giving peace, joy, and exultation to the inhabitants of those blissful regions—is Jesus, the Saviour, the Judge of quick and dead; and from Him goes a message to the dying man: it is a message known to all His children: “Come ye blessed of my Father, inherit the kingdom.” This is pleasant news to the wayfarer—it refreshes the weary soul.

As Jesus announced the words, “Come, ye blessed of my Father,” He opens both arms in the attitude to embrace the invited; and in so doing the Saviour exhibits in His hands

the print of the nails in memory of the sacrifice once offered: "The just for the unjust, that he might bring us to God." Let us look at the print of the nails, and with conscious feelings, love Him more and serve Him better.

No doubt this individual has had his conflicts of life—his fightings and his fears—but they have been brought to a period. He has run his race and goes to be crowned, not with a wreath of so-called evergreen, for even it withers; but with glory immortal and eternal.

Considerable has been said of an intermediate state, and while we do not think it consistent to pass the erroneous views in silence, it would be a diversion to enter into argument touching this subject.

There is said to be a state between death and heaven. That is to say, that persons at death do not go directly to heaven, but spend their time in a median state till the general judgment—that is termed the intermediate state. Careful consideration reveals clearly that the Scripture gives no warrant for such a state—does not teach this doctrine.

This doctrine, no doubt, gave rise to the Roman Catholic purgatory—the place of departed spirits. The strongest argument offered for this mistaken idea is, the declaration of Christ after his resurrection, when He said —John 20: 17—"Jesus said unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." The question is asked, Where was Christ between the time of His death and resurrection? and the answer is given by some, He was in Paradise: meaning the intermediate state of departed spirits. They say if He had not ascended to His Father, the soul could not have remained in the grave; therefore, He was somewhere. An ordinary intelligent person can easily see that the truth was told without a thought of misinterpretation, much less the intention to convey the idea of an intermediate state.

No doubt at His death, Christ went into the immediate presence of His Father, but went without a body. After His resurrection, He had soul and body, and when the anxious Mary was about to touch the body, He said: "Touch me not; for I am not yet ascended to my Father." It was evident the body which she was about to touch had not yet ascended to the Father, and Jesus said so; we can not see how that can argue an intermediate state. I—the soul—had been in the presence of the Father; but, I—soul and body—have not yet ascended. No reasonable person can see in this any reference to an intermediate state.

It seems the Will and Testimony of Jesus while on earth—which no one can ever break—ought to be a sufficient guarantee to all that at death they go into His immediate presence: "Father, I *will* that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." If Jesus is in heaven, and but few are simple enough to deny the fact, according to His own *Will* and *Testimony*, that His people be with Him—where He is—there can be no doubt at death they go directly there; and where He is, there they will be satisfied. It is certain the Father would not banish Him from His presence because He satisfied Justice in behalf of His people.

At his release from earth, this dying individual is admitted into the glorified presence of Christ, for which He (Christ) prayed and made His will during His earthly career—His arms are open to receive him—faithful servant.

The place—"Be with me where I am"—Heaven. There are occasions when Heaven is used to represent a state, it is, notwithstanding, a place—the place: the dwelling of the great King—the mansion above: the house of the Father. This is a place of exquisite beauty and splendor—the mansion.



It has twelve gates, twelve foundations, and lies foursquare. The revelation was made to John on the isle of Patmos in his marvellous vision—Rev. 21: 16—"The city lieth foursquare, and the length is as large as the breadth: and he measured the city with a reed, twelve thousand furlongs. The length and the breadth and the height of it are equal." According to revelation the city is one thousand five hundred miles in length, one thousand five hundred miles in breadth, and one thousand five hundred miles in height—no mean city.

The walls are built of jasper and the city paved with pure gold, like unto clear glass; and the foundations thereof garnished with all manner of precious stones.

It has twelve foundations. The first foundation is of jasper. Jasper is a very precious stone, of a complication of brilliant colors, and is of great value. This gem is half transparent and emits rays of four different colors, namely; white, red, brown, and bluish green.

The second foundation is of sapphire. This gem in its finest state stands second in value on the list of precious stones. In its finest, its color is pure blue, and varying to perfect whiteness, resembling crystal. Some are red and called ruby.

The third foundation is chalcedony. This also is a very precious stone and varies in kind. First, pale gray or blue gem found in Saxony, Scotland, and other places. Second, a species of red hue; and third, stripes of white and red.

The fourth foundation is emerald. This is one of the most beautiful and valuable of precious stones; it is of a green color, seldom exceeding the size of a pea. This stone is found in India and South America.

The fifth foundation is sardonyx. This gem is supposed to partake of the qualities and appearances of the sardine and onyx, and has, no doubt, a compound of their names.

The sixth foundation is sardius, which, doubtless, took its

name from Sardis, where it was found plentifully; it is also called the cornelian stone.

The seventh is chrysolite. This gem was probably called in ancient times topaz, and was rarely found to be larger than a pin's head. It was tenth in the breast-plate worn by Aaron, the high priest; and upon it was written the name of the tribe of Zebulon.

The eighth is beryl. It was said this gem resembled in many points the emerald, but varied in size exceedingly. It is said some were found not larger than a hair, while others have been seen a foot long, and three or four inches in diameter. The ordinary size is about that of a large pea. Its color is a fine blue bordering on green. In its finest state it is as hard as the garnet. It is found in the East Indies and in South America.

The ninth is topaz. This brilliant is found in various parts of the earth, and is generally about the size of a pin's head. The most valuable topaz in the world is said to be in possession of the Great Mogul. It is said to weigh one hundred and thirty-seven carats, and its value is nearly a million of dollars. In the mountains of Siberia topazes of green and blue color are to be found. The Brazilian topaz is pink, and strongly resembles the ruby.

The tenth is chrysoprasus. This is a precious stone of grass green color, said to be found in Silesia, and is very valuable.

The eleventh is jacinth. This is the same as hyacinth; it is a precious stone of yellowish color which is chiefly found in Ceylon.

The twelfth is an amethyst. This is one of the very rarest of gems, generally of a purple or violet color; it is found in Spain, Germany and other countries: its most valuable are found in Asia and Russia. These are items of the foundation stones of the house of our Father, into which the children of the King are invited—the saved with an everlasting salvation.

This mansion has twelve gates made of twelve different pearls; every gate a pearl. On the twelve gates are the names of the twelve tribes of the children of Israel, and on the twelve foundations are written the names of the twelve apostles; and at each gate an angel guards with a flaming sword, so that none can enter but those who have received the white stone and the new name written thereon; and who have received the welcome approbation: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

As the victor climbs the skies, preceded by the convoy of angels, we glance at him as he passes victoriously through the gate into the city, receives the victor's palm, robe of righteousness, crown of glory, and a tuneful harp with which he may become a member of the heavenly choir. Dazzling in the sun-light of heaven's splendor and moving toward the throne of transcendent glory, he thinks of the blood which bought his pardon on the tree, and with blissful acclamation he cries: "Unto him who redeemed us unto God, by his own blood, be glory, honour, praise, and dominion forever and ever."

## ANNUAL PERUSAL OF SCRIPTURE.

Paul said in his letter to Timothy—II. Timothy 3: 16—  
 “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.” To be made truly wise—wise unto salvation—the Holy Scripture must carefully be read. Having perused the Holy Scripture twenty-seven times—during that number of years—we subjoin a schedule whereby it may be perused annually.

## JANUARY.

## FEBRUARY.

Genesis.	1 Chron.	Matthew.	Genesis.	2 Chron.	Mark.
1..Ch. 1	Ch. 1	Ch. 1	1..Ch. 32	Ch. 4	Ch. 4
2.. 2	2	2	2.. 33	5	5
3.. 3	3	3	3.. 34	6	6
4.. 4	4	4	4.. 35	7	7
5.. 5	5	5	5.. 36	8	8
6.. 6	6	6	6.. 37	9	9
7.. 7	7	7	7.. 38	10	10
8.. 8	8	8	8.. 39	11	11
9.. 9	9	9	9.. 40	12	12
10.. 10	10	10	10.. 41	13	13
11.. 11	11	11	11.. 42	14	14
12.. 12	12	12	12.. 43	15	15
13.. 13	13	13	13.. 44	16	16
14.. 14	14	14			Luke
15.. 15	15	15	14.. 45	17	1
16.. 16	16	16	15.. 46	18	2
17.. 17	17	17	16.. 47	19	3
18.. 18	18	18	17.. 48	20	4
19.. 19	19, 20	19	18.. 49	21	5
20.. 20	21	20	19.. 50	22	6
21.. 21	22	21	Exod.		
22.. 22	23	22	20.. 1	23	7
23.. 23	24	23	21.. 2	24	8
24.. 24	25	24	22.. 3	25	9
25.. 25	26	25	23.. 4	26 to v. 15	10
26.. 26	27	26	24.. 5	26 from v. 16	11
27.. 27	28	27	25.. 6	27	12
28.. 28	29	28	26.. 7	28	13
	2 Chron.	Mark.	27.. 8	29	14
29.. 29	1	1	28.. 9	30	15
30.. 30	2	2	29.. 10	31	16
31.. 31	3	3			

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## ANNUAL PERUSAL OF SCRIPTURE—continued.

The Apostle Peter declares—II. Peter 1: 21—"Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

## MARCH.

## APRIL.

Exodus.	2 Chron.	Luke.	Leviticus.	Esther.	Acts.
1.. Ch. 11	Ch. 32	Ch. 17	1.. Ch. 2	Ch. 4	Ch. 3
2.. 12	33	18	2.. 3	5	4
3.. 13	34	19	3.. 4	6	5
4.. 14	35	20	4.. 5	7	6
5.. 15	36	21	5.. 6	8	7
	Ezra.		6.. 7	9	8
6.. 16	1	22	7.. 8	10	9
7.. 17	2	23		Job.	
8.. 18	3	24	8.. 9	1	10
		John.	9.. 10	2	11
9.. 19	4	1	10.. 11	3	12
10.. 20	5	2	11.. 12	4	13
11.. 21	6	3	12.. 13	5	14
12.. 22	7	4	13.. 14	6	15
13.. 23	8	5	14.. 15	7	16
14.. 24	9	6	15.. 16	8	17
15.. 25	10	7	16.. 17	9	18
	Neh.		17.. 18	10	19
16.. 26	1	8	18.. 19	11	20
17.. 27	2	9	19.. 20	12	21
18.. 28	3	10	20.. 21	13	22
19.. 29	4	11	21.. 22	14	23
20.. 30	5	12	22.. 23	15	24
21.. 31	6	13	23.. 24	16	25
22.. 32	7	14	24.. 25	17	26
23.. 33	8	15	25.. 26	18	27
24.. 34	9	16	26.. 27	19	28
25.. 35	10	17	Numb.		Psalm.
26.. 36	11	18	27.. 1	20	1, 2
27.. 37	12	19	28.. 2	21	3-5
28.. 38	13	20	29.. 3	22	6-8
	Esther		30.. 4	23	9, 10
29.. 39	1	21			
		Acts.			
30.. 40	2	1			
	Lev.				
31.. 1	3	2			



# THE HUMAN HEART ILLUSTRATED. 239

## ANNUAL PERUSAL OF SCRIPTURE—continued.

Jesus prayed—John 17: 17—"Sanctify them through thy truth: thy word is truth."

### MAY.

Numbers.	Job.	Psalms.
1.. Ch. 5	Ch. 24	11-13
2.. 6	25	14-16
3.. 7	26	17
4.. 8	27	18
5.. 9	28	19-21
6.. 10	29	22
7.. 11	30	23-25
8.. 12	31	26-28
9.. 13	32	29, 30
10.. 14	33	31
11.. 15	34	32
12.. 16	35	33
13.. 17	36	34
14.. 18	37	35
15.. 19	38	36
16.. 20	39	37
17.. 21	40	38
18.. 22	41	39, 40
19.. 23	42	41-43
	Prov.	
20.. 24	1	44
21.. 25	2	45
22.. 26	3	46-48
23.. 27	4	49
24.. 28	5	50
25.. 29	6	51, 52
26.. 30	7	53, 55
27.. 31	8	56, 57
28.. 32	9	58, 59
29.. 33	10	60, 61
30.. 34	11	62, 63
31.. 35	12, 13	64, 65

### JUNE.

Numbers.	Proverbs.	Psalms.
1. Ch. 36	Ch. 14	66, 67
Deut.		
2.. 1	15	68
3.. 2	16	69
4.. 3	17, 18	70, 71
5.. 4	19	72
6.. 5	20	73
7.. 6	21	74
8.. 7	22	75, 76
9.. 8	23	77
10.. 9	24	78
11.. 10	25	79, 80
12.. 11	26	81, 82
13.. 12	27	83, 84
14.. 13	28	85, 86
15.. 14	29	87, 88
16.. 15	30	89
17.. 16	31	90, 91
	Eccles.	
18.. 17	1	92, 93
19.. 18	2	94, 95
20.. 19	3	96, 97
21.. 20	4	98, 99
22.. 21	5, 6	100, 101
23.. 22	7	102
24.. 23	8	103
25.. 24	9	104
26.. 25	10	105
27.. 26	11, 12	106
	Son. Sol.	
28.. 27	1, 2	107
29.. 28	3, 4	108, 109
30.. 29	5, 6	110-112

# 240 THE HUMAN HEART ILLUSTRATED.

## ANNUAL PERUSAL OF SCRIPTURE—continued.

Christ enjoins—John 5: 39—“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.”

### JULY.

### AUGUST.

Deut. Song of Sol.			Psalms.	Judges.		Isaiah.	Romans.
1.. Ch. 30	Ch. 7		113, 114	1.. Ch. 3		Ch. 30	Ch. 15
2.. 31	8		115, 116	2.. 4		31	16
	Isaiah.						1. Cor.
3.. 32	1		117, 118	3.. 5		32	1
4.. 33	2		119 to v. 40	4.. 6		33	2
5.. 34	3		119 v. 41-80	5.. 7		34	3
	Joshua			6.. 8		35	4
6.. 1	4		119 v. 81-128	7.. 9		36	5
7.. 2	5		119 v. 129-176	8.. 10		37	6
8.. 3	6		120-124	9.. 11		38	7
9.. 4	7		125-127	10.. 12		39	8
10.. 5	8		128-130	11.. 13		40	9
11.. 6	9		131-134	12.. 14		41	10
12.. 7	10		135, 136	13.. 15		42	11
13.. 8	11		137-139	14.. 16		43	12
14.. 9	12		140-142	15.. 17		44	13
15.. 10	13		143, 144	16.. 18		45	14
16.. 11	14		145-147	17.. 19		46	15
17.. 12	15		148-150	18.. 20		47	16
			Rom.				2. Cor.
18.. 13	16		1	19.. 21		48	1
19.. 14	17		2		Ruth.		
20.. 15	18		3	20.. 1		49	2
21.. 16	19		4	21.. 2		50	3
22.. 17	20		5	22.. 3		51	4
23.. 18	21		6	23.. 4		52	5
24.. 19	22		7		1 Sam.		
25.. 20	23		8	24.. 1		53	6
26.. 21	24		9	25.. 2		54	7
27.. 22	25		10	26.. 3		55	8
28.. 23	26		11	27.. 4		56	9
29.. 24	27		12	28.. 5		57	10
	Judges.			29.. 6		58	11
30.. 1	28		13	30.. 7		59	12
31.. 2	29		14	31.. 8		60	13

# THE HUMAN HEART ILLUSTRATED. 241

## ANNUAL PERUSAL OF SCRIPTURE—continued.

Prayed the Psalmist—"Open thou mine eyes, that I may behold wondrous things out of thy law"—Psalm 119: 18.

### SEPTEMBER.

### OCTOBER.

1 Samuel.	Isaiah.	Galatians.	2 Samuel.	Jeremiah.	1 Timothy.
1.. Ch. 9	Ch. 61	Ch. 1	1.. Ch. 8	Ch. 25	Ch. 3
2.. 10	62	2	2.. 9	26	4
3.. 11	63	3	3.. 10	27	5
4.. 12	64	4	4.. 11	28	6
5.. 13	65	5			2 Tim.
6.. 14	66	6	5.. 12	29	1
	Jeremiah.	Eph.	6.. 13	30	2
7.. 15	1	1	7.. 14	31	3
8.. 16	2	2	8.. 15	32	4
9.. 17	3	3			Titus.
10.. 18	4	4	9.. 16	33	1
11.. 19	5	5	10.. 17	34	2
12.. 20	6	6	11.. 18	35	3
		Phil.			Philemon.
13.. 21	7	1	12.. 19	36	1
14.. 22	8	2			Hebrews.
15.. 23	9	3	13.. 20	37	1
16.. 24	10	4	14.. 21	38	2
		Col.	15.. 22	39	3
17.. 25	11	1	16.. 23	40	4
18.. 26	12	2	17.. 24	41	5
19.. 27	13	3	1 Kings.		
20.. 28	14	4	18.. 1	42	6
		1 Thess.	19.. 2	43	7
21.. 29	15	1	20.. 3	44	8
22.. 30	16	2	21.. 4	45	9
23.. 31	17	3	22.. 5	46	10
	2 Sam.		23.. 6	47	11
24.. 1	18	4	24.. 7	48	12
25.. 2	19	5	25.. 8	49	13
		2 Thess.			James.
26.. 3	20	1	26.. 9	50	1
27.. 4	21	2	27.. 10	51	2
28.. 5	22	3	28.. 11	52	3
		1 Tim.		Lam.	
29.. 6	23	1	29.. 12	1	4
30.. 7	24	2	30.. 13	2	5
			31.. 14	3	1 Pet.
					1

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## ANNUAL PERUSAL OF SCRIPTURE—continued.

“The entrance of thy words giveth light; it giveth understanding unto the simple.”—Psalms 119: 130.

### NOVEMBER.

### DECEMBER.

1 Kings.	Lament's.	1 Peter.	2 Kings.	Ezekiel.	Zechariah.
1.. Ch. 15	Ch. 4	Ch. 2	1.. Ch. 23	Ch. 29	Ch. 6, 7
2.. 16	5	3	2.. 24	30	8
	Ezekiel.		3.. 25	31	9
3.. 17	1	4	Hosea.		
4.. 18	2	5	4 : 1	32	10, 11
		2 Peter.	5.. 2	33	12, 13
5.. 19	3	1	6.. 3, 4	34	14
6.. 20	4	2			Malachi.
7.. 21	5	3	7.. 5	35	1
		1 John.	8.. 6	36	2
8.. 22	6	1	9.. 7	37	3, 4
2 Kings.					Rev.
9.. 1	7	2	10.. 8	38	1
10.. 2	8	3	11.. 9	39	2
11.. 3	9	4	12.. 10	40	3
12.. 4	10	5	13.. 11	41	4
		2 John.	14.. 12	42	5
13.. 5	11	1	15.. 13	43	6
		3 John.	16.. 14	44	7
14.. 6	12	1	Joel.		
		Jude.	17.. 1	45	8
15.. 7	13	1	18.. 2	46	9
		Micah.	19.. 3	47	10
16.. 8	14	1, 2	Amos.		
17.. 9	15	3, 4	20.. 1	48	11
18.. 10	16	5, 6		Daniel.	
19.. 11	17	7	21.. 2	1	12
		Nahum.	22.. 3	2	13
20.. 12	18	1, 2	23.. 4	3	14
21.. 13	19	3	24.. 5	4	15
		Hab'k.	25.. 6	5	16
22.. 14	20	1	26.. 7	6	17
23.. 15	21	2	27.. 8	7, 8	18
24.. 16	22	3	28.. 9	9	19
		Zeph'h.	Obadiah.		
25.. 17	23	1, 2	29.. 1	10	20
26.. 18	24	3	Jonah.		
		Haggai.	30.. 1, 2	11	21
27.. 19	25	1, 2	31.. 3, 4	12	22
		Zech'h.			
28.. 20	26	1			
29.. 21	27	2, 3			
30.. 22	28	4, 5			

# ROSENA.

BY REV. J. B. SMALL.

Dedicated to Zion Wesley (now Livingstone) College, Salisbury, N. C.,

Rev. JOSEPH C. PRICE, A. M., President.

On yonder lonely distant mountain side,  
Where rustic shepherds and their flocks abide,  
In the vale beneath, lies a little rill  
Whose sparkling jets glide o'er its gravel bed;  
On the bank of this brook, under a shade,  
Lies a plastic rural home:—matron dead.  
There Rosena breathed her infant breath;  
There she mourned her loving mother's death;  
There her honor'd sire work'd a little farm,  
Kept his Rosena shield'd from ev'ry harm.

Rosena grew with nature's rarest charm  
To none she ever sought to do a harm;  
Tall and stately,—a figure womanly true;  
Dark blue eyes, saffron hair,—golden ringlets;  
Light brown hue with loveliest dimpled cheeks,  
And a chaste blush behind each winning smile:  
A modest rival of ancient muses;  
An easy grace for various uses:  
Like Orpheus' flute her charms exceeded  
Utterance of words;—the thoughts conceded.

Rosena's father kept a score of sheep,  
Whose names she rehears'd in her youthful sleep:  
"Bonnie dear," she would exclaim in her dreams,  
"Poor Nannie! can't I comb your matted wool?"  
And so when awake—child-like—she caress'd,  
Drove them in and out; and, as they increased,  
So did her care; finally, this brunette miss  
Became a loving watchful shepherdess.



As she loved, so she car'd for her flock;  
 Led it to drink at the beautiful lock;  
 Fed them on the other side of the mount  
 Where no shepherd ever fed. Though alone,  
 She was not lonely; her gamboling lambs  
 Around her fill'd their turns in gymnastic glees;  
 And her warbling voice rent the passing cloud,  
 And the echoes of her songs peal'd aloud:  
 So her lonely hours pass'd with pleasant views;  
 She fanci'd her flock delights to amuse:

Leaving her home before the opening day;  
 Guided her flock in the usual way:  
 She sits near a thicket, where grazed her flock;  
 She turn'd, and in her rear—ten feet apart—  
 Stood a fierce monster—king of the forest!  
 To scream she cannot; if so, who would hear?  
 The looks of the monster absorb'd her spirit,  
 Chill'd the blood in her veins: such a merit!  
 Virtuous dame! shall she be thus consum'd?  
 And must she thus be suddenly doom'd?

She gazed again, and to her horror saw  
 The monster advanc'd, leaned on his paw;  
 Then she perceived she breathed her last:  
 "Lord, I am alone!" she whisper'd faintly,  
 "No one to tell of my untimely end."  
 Whispering thus she clos'd those dark blue eyes.  
 Awaited the ravenous monster's rend;  
 While her groaning prayers to heaven ascend:  
 She felt a touch, and beheld the beast feign  
 Would say, damsel, scratch my mane! scratch my mane!

Her terrible fears at that instant fled;  
 Now she perceiv'd she had nothing to dread;  
 So in her fondly nature brush'd his mane,  
 She parted it with loving tender care.  
 Down on his forefeet he kneel'd in silence!  
 Fierce strength before virtue pays its homage!  
 For virtue is strength; strength, aye, doubled;  
 It is wing to wings,—it soars if troubled!  
 Face to face wrath with strength and virtue meet:  
 The former meekly kneel at the latter's feet!

The chariot of Phoebus had not far to run;  
 (For the end of day we call the setting sun,)  
 Rosena had gather'd her gentle lambs,

(King of the forest had long departed  
 Leaving her flock unscatter'd and unharm'd):  
 She had but reach'd the sight of the shepherds,  
 When prowling came a fierce tiger, at bay,  
 Being chas'd by the shepherds off that day;  
 And as he aim'd to pounce among the herd,  
 Beheld Eumesa—the lovely shepherd.

He had met Rosena off of late,  
 Wish'd in his heart with her to seal his fate;  
 He saw her rounding the mount with her flock,  
 And saw the tiger advancing to attack;  
 Reach'd the spot as the monster caught a lamb,  
 Cleav'd his head and rescu'd the bleating sheep,  
 Help'd Rosena gather the scatter'd flock,  
 And led them to drink at the placid lock;  
 And ere he barred the gates of her cotes,  
 Broke the seal of his heart in plaintive notes.

"Rosena," said he, "for thee my soul aspires;  
 To thee abound with more than strong desires;  
 For thee I'll lay my life, if life be worth,  
 Aye, or pain or death to win thy yea;  
 For cupid's sake who wounds me through my bones  
 Reciprocate: yield me yea; yield me yea!"  
 Waked as from a dream Rosena exclaim'd:  
 "What ails thee Eumesa? fy, be asham'd!"  
 With this she deeply blush'd and blush'd again;  
 Truly she thought in this she had to feign;  
 Parted the twain to mourn with Cupid's dart  
 Stuck within the core of their bleeding heart.

Eumesa was the lovely shepherd boy;  
 Rival in beauty to Helen of Troy;  
 An Agamemnon of the ancient Greeks,  
 And an Orpheus on the shepherd's lute:  
 Though often loved he never requite  
 Till struck by the stroke of Rosena's mien;  
 At the time he receiv'd his Cupid's dart,  
 Wounded Rosena to the core of the heart;  
 Yet when he disclos'd his burdened soul  
 She pretended to him, he miss'd the goal.

Stung by the check his pure affections met;  
 Struggling with love and hate and oft regret;  
 Sunk under its weight he utter'd the cry:  
 "O Rosena! Rosena! Rosena!  
 Would God I never had beheld thy face;

Rosena; Rosena! O Rosena!"  
 And as thus he cried his reasons fled;  
 Consign'd himself to the home of the dead;  
 Rosena was brought to behold his face,  
 And with shriek after shriek she alarm'd the place

Eumesa gazed with profound wonder;  
 Guests and guests who made this woful blunder;  
 As his mind went and returned at times,  
 It went, and on return he uttered—  
 Convulsively: "Rosena! Rosena!"  
 At this she swoon'd; and as from death awoke  
 She cried: "Eumesa! O Eumesa!  
 What can I do to save thee? O Eumesa!"  
 And thus she fell across his breast to weep;  
 He sighed, and slept the eternal sleep.

Like electric air flew the sad event!  
 Eumesa is dead,—so the story went;  
 And vales and hills unite in sad lament;  
 (If so death-like silence portend lament;)  
 Flocks coted, and wailing shepherds gather'd  
 Around the wan corpse of the once lovely,  
 At whose side knelt Rosena deathly pale,  
 And her moving lips beheld through her veil:  
 Then mov'd the sad cortege to the silent grave;  
 There laid Eumesa whom they could not save.

In the lonely graveyard, convey'd to rest,  
 Eumesa, leaving many hearts distress'd;  
 And when placed in his last resting place,  
 The rustic curate solemnly utter'd:  
 "Earth to'earth! ashes to ashes! dust to dust!"  
 Rosena rais'd a wail and swoon'd and fell;  
 But before she swoon'd she moan'd and exclaim'd:  
 "Have I killed thee, Eumesa? to be blam'd!  
 Eumesa, richest treasure of my heart!  
 I lov'd thee, but played the childrens' part.

Awoke from a terrible dream, utter'd:  
 "O deceitful no for yes!" she mutter'd:  
 'What ails thee Eumesa? fy, be asham'd;  
 Were the sad words that drank his pure spirit;  
 Chill'd the coursing blood in his manly veins:  
 Could I but grasp those words unuttered!  
 O how would I extract their waspy spleen!  
 His warbling cadence hear, his form be seen  
 Standing at the gate of my humble cotes,  
 Uttering sounds sweeter than Herme's notes."

In that rural home beside the little rill,  
 Under the shade, without a matron still,  
 Its aged sire—far advanced in years,  
 Lies the beautiful Rosena—hands clasped:  
 Eyes heavenward turned: utterance now  
 And then distinctly heard; "O Eumesa!  
 Why died I not for thee? instant death!  
 I then had ceas'd to draw this fleeting breath,  
 My bleeding heart had ceas'd to pulse: Struggle o'er!  
 Relentless waves would beat my bark no more."

"Rosena!" said the hoary headed sire,  
 "Why moans thee so? what is thy heart's desire?"  
 At this he sunk helpless in his arm-chair,  
 With fluttering breast and quivering lips;  
 And with his sparce nucleus vital spark  
 Assay'd to rally, but in vain—he sunk!  
 Yet gathering his ev'ry power, said:  
 "Who shall care for thee, Rosena, when I'm dead!"  
 Gently folding his arms, heav'd a breath,—sigh'd;  
 Without a groan, met his end:—he died!

The news had fled along the hill side, dell,  
 Over the planes, by a village church bell;  
 The rural hosts gather'd with doubled speed:  
 The venerable sire sleeps peacefully;  
 He sleeps a sleep never to awake till trump't'd!  
 Rosena faints and wakes in shrieks and groans:  
 "O God," she cried, "this seems thy wrath severe;  
 I assumed a part so insincere:  
 For all my wrongs, my God I do repent;  
 O Justice, in pity, relent! relent!"

Once a rival of the ancient graces,  
 But now a few, and very few traces;  
 "Lay my papa," said she, "beside Eumesa;  
 And me, when I am dead, between them both;  
 For ere another Sabbath sun shall rise  
 This wann'd countenance shall have met its change;  
 And on the sward of eternal verdure  
 The trio, spirit to spirit allure:"—  
 That lovely morn before the Sabbath sun  
 She slept in death! her groans and work were done.

BEAUFORT, N. C., July 14, 1885.

CUSTOM HOUSE, BEAUFORT, N. C.,  
Collector's Office,  
July 21st, 1885.

REV. J. B. SMALL,

Dear Sir:—I thank you for the opportunity of reading your interesting pastoral "ROSENA." The lessons, viz:—That God will deliver when called upon earnestly and with faith in His promises; and 2nd. That even with those we love we should be candid and truthful, though tempted to joke at the expense of veracity—are indeed timely, for it seems the "world is given to lying." A faithful chronicle of the events of the day, such as you have formed a habit of keeping, would be a valuable addition to the study table of every professional, and would doubtless prevent many errors of head.

Truly Yours,

L. A. POTTER,  
Editor Telephone.



# EUMESA AND ROSENA;

To Accompany "Rosena."

BY REV. J. B. SMALL.

Dedicated to Zion Wesley (now Livingstone) College, Salisbury, N. C.

Rev. JOSEPH C. PRICE, A. M., President.

## PROLOGUE.

Once we sang of Eumesa, and of his terrible fate;  
And of the beautiful Rosena, his intended mate:  
In this we intend to show,  
What the world seems not to know,  
That a jealous heart prompted cruel hands,  
Though among the deified ones, to misform these lives;  
Wrote sorrow for joy, and the rest may be guessed:  
This the goddess herself, before Jove, confessed,

## INTRODUCTION.

On Parnassus trembling peak the Muses met;  
And for beauty never beheld such a fairy set.  
There were Clio, the historic dame;  
Melpomene, of ancient tragic fame;  
Thalia, wonderful in comic ditties;  
Calliope, patron of the Grecian epic poetic cities;  
Urania, the guardian of the inhabited skies;  
Euterpe, directress of euphonic harmonies;  
Polyhymnia, inspirer of sweet utterances,  
Song or oratory; Erato, love-song maker,  
And Terpsichore, goddess of the whirling Dervishes.

These nine had met to chant the praises  
Of the gods; and around was strew'd with lovely daises;  
And, as they chanted the gentle zephyrs conveyed  
The fragrant air commingled with siren harmonies  
To the dwelling of the gods: so sweet the symphonies,  
The gods being charmed, expressed delight:  
So, Jove, king of divinity, by the stretch of his arm  
Transmitted the songsters from Mount Parnassu  
To Olympus rocking summit—in transitu.

At once on the quaking peak of Mount Olympus  
 Were gathered in circles gods and goddesses: and thus  
 The Muses raised their warbling voices and chanted,  
 (The gods and goddesses being present nothing was wanted:)  
 "Hail! hail eternal Jove! we see  
 Among the gods there is none like thee,  
 Eternal praises to thy name!  
 To-day as yesterday the same!  
 Not like thee, yet essence of thee, Rosena,  
 Treasure of the terrestrial arena."

Before the chorus died utter'd a peal of thunder,—  
 It was the applause of the deified circle,—and no wonder:  
 Two lonely hands were kept entwined,—they were Hera's,  
 Better known as Juno—the haughty wife of Jove  
 Who lived a contumacious life of jealous fear.  
 And now the jealous queen of the skies winced to hear  
 Rosena's name, instead of her own, among the gods:  
 Thence she determined to "lay her low"—beneath the sods.  
 So swift to the eternal archives she fled in haste,  
 For in this she had but little time to waste:  
 On the record of destiny beheld the life picture of Rosena;  
 And what was written by Jove of her intended lover, Eumesa:  
 There she determined the destruction of these lovely youths,  
 Not regarding the plain unvarnished truths:  
 Back to the eternal laboratory she wended her way,  
 And there discovered before twelve of the following day  
 That the juice of cactacia defaces without a blot or stain  
 The grievous record she sought to erase in vain:  
 And having eras'd she wrote by the name of Eumesa  
 The strange destiny occurred to him and Rosena:  
 For this all would say, Fy fy gooddess! fy!  
 But would she not answer with a taunting sway, "Why?"  
 Was it not she with recreant hands and jealous heart  
 Employed the stars—her flaming eyes—in cunning art  
 To keep inflam'd the courts divine, and caused to smart;  
 For this all would say, Fy fy goddess! fy!  
 Hera! yes, 'twas she who brought such pain and sorrow  
 On these youths by her well, nay, ill directed arrow;  
 She imbibed the life of the beautiful Rosena,  
 And shivered the manly heart of the lovely Eumesa:  
 As soon as their beaming sun rose in their cloudless eastern sky,  
 Caus'd it to set with lowering clouds before the morn went by.

The Graces, Nymphs, and Hesperides met in consultation,  
 To settle questions that seem'd to cause serious vexation;  
 And while the goddesses—brightness, color, and summer perfume—  
 (Emblems of the Graces)—were about their places to assume,  
 And the beautiful Nymphs—maidens of the forest and woodland  
 About to tell their grievous story, mounted a sacred stand;  
 And the Hesperides—sisters, on whose western garden grew  
 Historic golden apples of greatest charm, and not a few,  
 Were about to speak, there came a mighty rushing wind and flash;  
 And before the subsidence of the noise a terrible crash!  
 The Fates were about to wind the thread of human existence;  
 And the Harpies and Furies must be present though some distance;  
 And the pearly trumpet had peal'd its solemn annual blast;  
 By its extended roar the Harpies knew this to be its last,  
 Summon'd winds borne in the arms of lightning driven by thunder  
 To 'convey them to the presence of the Fates;—a place of wonder!  
 And, so, swiftly crossing valleys, and hills, and the like places,  
 Passing the 'assemblage of the Hesperides, Nymphs, and Graces,  
 Were soon in the august presence of the Fates and heard when read  
 Strange destinies of the various living;—not of the dead.

When the Fates read the strange story of the beauty, Rosena,  
 And of the misformed life of the lovely youth, Eumesa;  
 Heaven and earth seemed to bespeak discord:—it was clear and light;  
 But at these strange announcements the sun-light took to sudden  
 flight;  
 The Fates read: "Eumesa: sorrow minus joy, sorrow to death:  
 Chagrin'd at disappointed hopes,—sorrow to thy latest breath!"  
 Of Rosena saith; "Rosena: refuse the most precious gift;  
 Linger, linger in sorrow and die heart wrecked! yet not swift."  
 These things wrote the jealous goddess, Juno, in the name of Jove;  
 And took her seat to laugh when 'gainst winds and waves these  
 mortals strove.

These mischievous beings—Harpies—did not leave their parts un-  
 done;  
 To tease these precious blameless lives, to them, seem'd nothing but  
 fun;  
 Having consulted the goddess were more fiendish in their way,  
 And made it their cruel object to grieve these hearts day by day:  
 So, when Eumesa said, "Rosena; for thee my soul aspires;"  
 The direful satyrs, whisper'd in her ears, "That's his heart's desires;  
 Fy him for shame, he is in earnest and will renew his quest;"  
 And instantly with blushing cheeks she cried, design'd to test,  
 "Fy, Eumesa!" She thought within her heart 'twas no harm to  
 feign;  
 "If he love—love me as I think; he will surely ask again."

But, to Eumesa the thoughts suggested were far different;  
 These wicked spirits suggested nothing but scorn sufficient  
 To accomplish the condign work of a gorgon:—change to stone  
 At a glance,—the heart desirous of another to enthrone.  
 She scorns thee because thou dwellest among the verdant mountains,  
 'Way from the spicy spray scatter'd by city's lofty fountains;  
 Nowhere near, whither the wave of the living ocean dashes,  
 And rainbow nourish'd by the silvery spray that flashes:  
 She meant to bow thy lofty head, said the sprite,—to humble thee;  
 Rather, thou by far meet death, than such humiliation see!

Eumesa was of keenest sense when honor seem'd degraded;  
 Shrink not to die, if death abide, to keep his honor unfaded;  
 Thought on Rosena's words which plac'd him in this situation;  
 Burden'd with grief which won its place 'midst love, hate, and vexa-  
 tion;

Yielded to the sentence of the Fates—as written by Hera,  
 When for that false picture the goddess fixed her camera,  
 Drew the pale horse and his rider trailing the youth Eumesa,  
 And tracing the sorrowful path of the beauty, Rosena:—  
 Thus Eumesa laid his head to rest from further snares and cares,  
 Left Rosena burdened with bitter grief and constant fears.

Now Eumesa sleeps beneath the surges of mortality,  
 Majestic oaks that shade his resting place in reality  
 Bid the fragrant zephyrs bathe his lonely tomb with sweet perfume;  
 There lies a precious gem, no fiery fume shall e'er consume:  
 All, all like the weeping willow trail the arm and droop the head!  
 And the sprite whispered to Rosena, "This thou hast done, he's  
 dead!"

Wounded by these thoughts without perceiving their source, was  
 distressed;  
 Of the evil done, though not of her intention, she confess'd;  
 And in faltering accents wept and mourned from day to day,  
 Till that lovely form of hers returned to its native clay.

There lies poor Rosena, pale and wan and worn with pain and  
 grief;  
 Waiting the clasp of death to puff her vital spark and give relief;  
 And now and then she glanced and gives her thoughts to vacant  
 space,  
 With wand'ring beams of radiant light spread o'er her pallid face;  
 In meekness yields without a murmuring groan this tragic fate,  
 And in her heart of hearts she harbored not the slightest hate;



Peaceful and serene she awaited the tidal wave of death,  
 Without regret she rendered up that sweet perfume;—her breath:  
 Though worn by gnawing pains and grief that wrecked a frame so  
 dear,

Her richest beauty still declared that envy cannot sear.

Her spirit sweet took now its flight without a wondering maze;  
 Upward, and yet upward it climbed to realms without a haze;  
 Thitherward to the portals of the mansion of bliss it sped,  
 Unmindful of the remains consigned to the home of the dead;  
 And, though surrounded by spirits bright—all rob'd in spotless white,  
 Sparkling all with precious gems and tuneful harps;—amazing sight!  
 The spirit stopp'd not to gaze on things that would angels amaze;  
 Onward in its survey till it beheld monuments ablaze!—  
 These were domes of the dwelling of Jove; here she met Eumesa!  
 Here begins a startling scene as he cried, "Welcome Rosena!"

She did not stop to gaze upon his dazzling robe of stainless white,  
 (For which he had many, many a dragon battle to fight,)  
 Nor upon his harp, girdle, shoes, crown, all wrought of purest gold;  
 (This she had learned was the gift of Jove to the pure of old,)  
 But to his breast she fled in purest ecstasy of delight;  
 And in their joy supreme, no mortal thoughts comprehend the sight;  
 They wooed in ecstatic joy and shouted deliverance o'er;  
 Told of mountains, how they soared; and of sorrows, how they bore;  
 They troubled the courts with voices that ran clear and loud:  
 Now they have soared above—far above every passing cloud.

Rang with pure delight through all the realms of bliss that spirit  
 bright  
 From the cruel sway of earth's divergent ways had took its flight;  
 Gather'd gods, goddesses, and powers—beheld strange ecstasies  
 Which pointed to some undue mysterious intricacies;  
 So, Mercury soon convey'd to this pair a summon from Jove;  
 This interview to prevent the goddess Juno in vain strove.  
 Once in the presence of the father of the gods, all was awe!  
 Such transcendent views Eumesa and Rosena never saw!  
 Falling on their faces in the presence of the holy throng,  
 Hailed Jove in praises and echoes of their immortal song!

"What is it creates such extraordinary mirth, Rosena?"  
 Said the thunderer, Jove, with pleasant smiles,—“and thou Eumesa?”  
 After obeisance, Rosena pointed to the world of woe,  
 Said, “Grief and sorrow, Lord, have wrought this sweet deliver-  
 ance, so  
 Meeting on these golden strands where bloom is blossom the day  
 long;



Nor cloudy mist, nor pain nor grief ever mars my tuneful song;  
 Here is no fleshy heart to rend as in yonder world was mine;  
 Here flows eternal peace!—the honor and glory all are thine!"  
 At this the goddess Juno trembl'd!—she heard the story told!  
 And Jove knew these mysterious things were not ordain'd of old.

At the thunderer's command from the archives the books were  
 brought,  
 And then the records of destinies that guide the Fates were sought;  
 Lo and behold! in a neat beguiling hand were found written  
 Strange and startling things which caus'd these hearts to be sorely  
 smitten.  
 That instant Mercury's trump peal'd the assemblage of the gods;  
 But not to wake slumberers who lie beneath the silent sods:  
 Thus Jove address'd the court: "Gods of the blazing peaks—  
 Olympus!  
 What deified hand these records chang'd? who has written thus?"  
 As thus he spoke, out blaz'd his fiery wrath in rending peal  
 With supernally keener edge than finest burnished steel!

Now smok'd Olympus peaks, and gods and goddesses felt the  
 shock!  
 Thunder chased lightning and peak after peak began to rock!  
 And the sacred circle cried, Father forbear! O, FORBEAR!  
 In his wrath he meant to teach that ire divine can surely tear:  
 Having heard the confession of his jealous queen, to check the like;  
 That one burning ray of his visage divine, may better strike;  
 Order'd a restoration of this virtuous lovely pair,  
 With riches of health, peace, and immortal beauty to wear:  
 Thus Juno receiv'd a severe rebuke for treacherous deed  
 Which wounded her jealous pride;—hinder'd the growth of all her  
 seed.

Down from the shining realms these spirits bright descended in  
 haste,  
 And by Jove's decree not a grain of dust had their bodies waste:  
 For these sleeping remains the trumpeter blew a special blast,  
 (Not such a rending peal as shall bring dead great and small at last,)  
 But to raise the sleeping dust of lovely ones to life again,  
 And renew these pure and precious vital sparks without a pain;  
 It was done. Before the sound died the graves side by side rent!  
 And these pure spirits assumed their places as by Jove sent:  
 Eumesa and Rosena appeared cloth'd in mortality,  
 With countenances that beam'd like the gods in reality.

Uniting death with life was now to take its course in all its shades;

And now the Furies were commanded to use their golden spades;  
 For Jove decreed the Muses should sing the resurrection hymn,  
 And the Nymphs and Fates and Furies show'd obedience to him:  
 So, it was done. 'Twas betime the king of day should lift his head  
 From the bosom of the goddess Tethys;—not a restful bed!  
 The tall trumpeter's peal was heard, and the Furies clave the dust!  
 Sought to absorb, if there were found, the least appearance of must;  
 And Fates unwound thread of existence with beautiful traces:  
 Then sang the Muses an inspiring song which charm'd the Graces;  
 Up stood these resting beauties! and the Furies loosed their bands:  
 The Fates brush'd their hair; and with nectarine wip'd their faces  
 and hands.

When Rosena gazed in the mortal face of Eumesa  
 A blush stole o'er her cheek, such as would charm an angry Caesar;  
 Wonder if in the flesh he would call to mind past offence;  
 She collected her thoughts to make for herself a strong defence;  
 And thinking his thoughts may incline that way, rushed to his  
 breast

With a brave intent, "If that be his thought of it I'll divest!"  
 Once in his binding arms she breath'd in his face sweetest perfume;  
 To his breast, as in the spirit-land, her place she would resume;  
 And so the Fates read Jove's sacred decree: "Eumesa and thee,  
 Rosena, ye are one; and thou with the precious gift of three."

And now restoring work was done, out blazed the morning sun!  
 And chirping birdies leap'd from limb to limb in caroling fun;  
 Furies, Harpies, and Hesperides, all left for different parts;  
 But the Nymphs remained to serve and brighten these happy hearts,  
 Conducted them to a mansion which in a vision they saw;  
 This was taken from the wicked for breaking Jove's righteous law:  
 So these Nymphs—maidens of the woodland and forest—there re-  
 main'd

To see Eumesa and Rosena royally detained.

In the gray old mansion with its score of rooms sat Rosena  
 Mistress of all her eyes survey;—not excepting Eumesa:  
 Imbed in a soft arm-chair—such as those times afford;  
 Admiring the verdant twining vine of the beautiful gourd  
 Binding its wiry tendrils and curious bloom 'round the trees;  
 Wond'ring if the, 'wintry blasts would the sepals of the calyx freeze,  
 And the roses of various hues:—scarlet, and white and pink;  
 The blushing petals of the smiling corolla, craving drink:  
 And as she seem'd to doze in pleasant thoughts of botanic views,  
 Gentle breezes kiss'd her cheek, and warbling birdies sang good  
 news.

Now, Eumesa hired hands to cultivate his fertile farm;  
 And having from his fields returned with mandrake in his arm,  
 And its richest perfume surrounds like bees in gathering swarms;  
 Rosena rush'd and claimed the precious prize of both his arms;  
 One with the purple flower, the other to form her bower,  
 Sank within these fragrant vines which seem'd to her a binding  
 tower:

"Eumesa;" she exclaimed, "These mandrakes I longed to taste;  
 O, wrap me in! wrap me in its fragrance love, let none be waste!"  
 And, now Eumesa guessed the precious news the birdies brought;  
 And when on them plac'd his thoughts, cri'd, wondrous things Jove  
 has wrought!

Eumesa own'd a prosperous herd of sheep which lov'd to feed  
 On the lovely lawn, by the gentle stream, in the verdant mead;  
 He and Rosena lov'd to survey the scene of grazing flock,  
 So he help'd her up the mound that view'd the sheep and placid lock;  
 Askance they view'd the verdant meadows and embosomed lake,  
 Beheld the shepherds drove their gamboling flocks their thirst to  
 slake;

And saw the waving of the foliage and the golden grain;  
 Squirrels chase, and the antelopes following each others train:  
 That night before the quarter'd moon went down, or the earth was  
 shroud,

Little Andromeda wept 'loud, made Eumesa felt so proud.

Eumesa, Rosena, and the Nymphs join'd their voices in praise  
 To Jove—Jehovah's name—mysterious work and wondrous ways,  
 For transmitted spark of beauty, Andromeda, precious gift  
 From the benevolent hand of the father Jove, came so swift:  
 Dedicating this gem as a gift to Jove—follow'd in turn  
 Cassiopea and Berenice: by these all may learn  
 Virture merits as well as vice: who loves virtue, he is wise;  
 In his darkest moments, for his good, Jehovah will devise:  
 Now Juno hears the Muses sing of Rosena and her set;  
 Of Eumesa and his fairy pets: now goddess! do not fret.

Now the winds are all blown over, stormy signals ceas'd to wave;  
 Angry oceans stopp'd their roaring, breakers lash the shore no more;  
 Vivid lightning ceas'd to scatter sparks that set the world ablaze;  
 Lurid clouds have long departed, thunder ceas'd the hearts to 'maze;  
 Now the tulip shows its flower, and the rose its fragrance spreads;  
 Cukoo sang the bass to linnet while the spinners wound their  
 threads;

Last of babes pass'd her childhood, appear'd no more a tiny lass;  
"Maids of the Manse," all would call them, form'd themselves a fairy  
class:

In symphonic glee these lovely dames outsang a dying swan!  
And wooed to sleep a partridge wild in foxy ways that ran.

Rosena's joys are now complete; and for this they all entreat:  
Their flocks increased, and their fields produced abundant wheat:  
Eumesa sits beside Rosena and his arm twin'd her form;  
And she smiled a winning smile such would calm a raging storm.  
Eumesa, Rosena, the misses, and Nymphs sang with rife:  
"Happiest state of mortal life! virtue bears no sword of strife."

Beaufort, N. C., Oct. 14, 1886.

# PROGRAM FOR BISHOP AND MRS. SMALL'S SILVER WEDDING,

October 26th, 1898.

## BISHOP SMALL.

1. As a Youth and Young Man,.....Dr. J. W. Smith, Charlotte, N. C.
2. As a Man and Minister,.....Rev. Francis H. Hill, New Haven, Conn.
3. As a Pastor and Preacher,.....Rev. Clinton D. Hazel, Paterson, N. J.
4. As an Instructor or Teacher,.....Rev. J. A. D. Bloice, D. D., Atlantic City, N. J.
5. As an Author and Writer,.....Dr. Wm. H. Goler, Salisbury, N. C.
6. As a Bishop and Presiding Officer,.....Rev. T. H. Tipton, Tuscaloosa, Alabama.
7. As a Husband and Lover of Home,.....Dr. P. J. McEntosh, York, Pa.

## REV. MARY J. SMALL.

1. As a Youth and Young Woman,....Miss Ella J. Robinson, York, Pa.
2. As a Christian and Christian Worker,.....Prof. John P. Scott, Harrisburg, Pa.
3. As a Preacher, Evangelist, and Revivalist,.....Rev. J. H. Anderson, D. D., Binghamton, N. Y.
4. As an Ardent Lover of Souls,....Dr. R. A. Fisher, Philadelphia, Pa.
5. As a Housekeeper, .....Mrs. Florence Randolph, Jersey City, N. J.
6. As a Wife and Helpmeet,.....Miss Rosina Nixon, New York City.

A poem on "Silver Wedding" to be written by Rev. W. H. Marshall, Harrisburg, Pa.

Poem set to music—Union Bishop and Mrs. Small, Rev. R. A. Scott, Syracuse, N. Y.

## By Committee,

SAMUEL SHERMAN,  
WILLIAM SPENCER,  
W. G. STRONG,  
S. P. COLLINS,  
EDWARD HUNTER,  
S. C. HARRIS,  
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